Evangelical Christendom,

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

THAT such different impressions should have been produced in French and in English society by the death of the Emperor Napoleon is highly suggestive. The nation over which he had ruled so long scarcely heeded his dissolution; his personal following only appear to have mourned his loss; and the inhabitants of that capital which he did so much to embellish were almost unmoved by the event which awakened a general feeling of compassion throughout the land in which the imperial exile breathed his last. The late Emperor was, at one time, unquestionably the greatest man in Europe; his army was considered the most formidable; and those acquainted with French society are aware that a warlike policy on his part towards England would have been welcome to too many of the people over whom he ruled. It is certainly but just to the late Emperor to admit that his policy towards us not only prevented war between England and France, but facilitated the adoption of new commercial treaties, and increased international intercourse and prosperity, all which we can afford to admit, and thankfully acknowledge the overruling Providence that has so often nationally, as well as individually, been better to us than our fears. The principle of right in this case has, as an antecedent, produced its invariable consequent, as it ever does; for when revolving circumstances turned their dark side towards the Emperor, and he became an exile, his amicable policy met its recognition, and a welcome was accorded which he could honourably claim and we could honourably give, and that with the approval of all parties, whatever their political sentiments. Let us hope that, whatever the future may develop in France, the feeling of good-will between us will be maintained and increased in intensity; for the land of Fénélon, Racine, and Corneille—that land so rich in great names in religion, science, and literature, and so abounding in mental and material resources—must alwayscommand the respect of every man of culture. We trust that both nations will increasingly perceive that their happiness and progress depend upon amity and mutual intercourse and co-operation.

Italy continues to be the scene of active effort upon the part of a few devoted Christians. Americans and Europeans find there ample scope for their united exertions; the people everywhere welcome them. There are not wanting Italian religious periodicals which warmly support the cause of a free Gospel, and which demand that Italy shall have it in its entirety and without any admixture, and call upon the people to study the Bible, that they may be able to prove all things and choose the right, though amid the declamations of Popish preachers, the sarcasm of unbelievers, and the scurrility of the ignorant classes. Among other events of interest in Rome may be mentioned the fact that the Italian Bible Society has issued the Scriptures from its own press. A circular has been issued on the subject, addressed to the Evangelical pastors of Italy. It is there remarked: "This publication, which has taken place on the banks of the Tiber, and, indeed, at the gate of the Vatican and of the nefarious Inquisition, will doubtless attract the attention and

sympathy of every Evangelical Christian." On the other hand, the Pope is not silent. On the 23rd of December he addressed the cardinals in strong terms as to "the assaults upon the Church" by Italy and Germany. The allocution charged the former with continued insults to the Church, and the latter with efforts "to destroy it to its very foundations," not only by secret machinations, but by open violence; and that men who not only do not profess, but who do not even understand religion, arrogate to themselves the definition of the rights and dogmas of the Catholic Church. The Pontiff concluded by laudation of the bishops who "declined to submit the Church to the State," and a hope that states would at last learn that such were their most faithful subjects!

The resistance to Papal influence, antagonistic to the new empire, continues undiminished in Germany. Prince Bismarck has resigned the post of chief of the Prussian Ministry, but retains that of Minister of Foreign Affairs; while Count Roon has become the nominal head of the Cabinet. He is known as a steady Protestant, and is understood, like the other Ministers, to be pledged to the policy of Count Bismarck. The measures introduced for the purpose of protecting the State against the Church, though directed against that of Rome, are, however, said to be causing a certain amount of uneasiness in Protestant circles, and the friends of civil and religious liberty generally, as involving principles that may very easily become dangerous. A recent law to prohibit persons being members of societies, has caused considerable discussion. The publication of the Pope's allocution has been forbidden, and many confiscations of papers have been the result, which has caused uneasiness in Germany, the conduct of whose Government has been contrasted with that of Italy, where such publication was permitted.

Protestant activity is developing itself in Spain. Preachers and evangelists penetrate into the most conservative districts, and meet with considerable encouragement. Now and then, a clever young priest attempts to influence the gathering adversely, but always without success. The Carlists still continue to make disturbances in several districts, but they are soon repressed. Fresh reinforcements of troops are constantly being sent to Cuba, but the insurrection seems as far as ever from being extinguished. The American press is getting very impatient with their own Government for not recognizing the movement in Cuba, and state that Mr. Fish has declared to the Spanish Government that unless Spain shall soon be more successful in suppressing the insurrection, the American Government will be forced to the consideration of the question, whether it is not a duty to itself and the commercial interests of its citizens to make a change in the line of action it has pursued.

An important letter from Lord Lawrence, addressed to the *Times*, on the subject of Missions, defending them against certain strictures in a leading article of that paper, appears in our missionary intelligence. His lordship denies that they have been a failure, especially in India, and considers it most important that unabated exertions should be made there and elsewhere throughout the world to spread the truths of the Gospel. The leading journal, remarking upon this letter, speaks of the subject of missions as being "out of his professional line." Would the *Times* attach greater weight to his lordship's testimony if it were in his professional line, and Lord Lawrence really belonged to the clerical order? Among the other items of our Indian missionary intelligence is one from which it will be seen that

human sacrifices have not yet entirely ceased in Hindustan. There are also given in our subsequent pages facts bearing upon missions in Turkey, Persia, Africa, Japan, and Honduras.

Two distinguished divines have been called to their reward during the past month—the Hon. and Rev. Baptist Noel and the Rev. Henry Venn. The Hon. and Rev. B. W. Noel was the eleventh son of the late Sir Gerard Noel, by Diana, in her own right Baroness Barham. He was born 1798, and educated at Trinity College, Cambridge. He soon became distinguished as a popular preacher, and one of the trusted leaders of the Evangelical party. While he occupied the pulpit of St. John's Chapel, Bedford-row, the place was constantly crowded. It is not easy to name any one more highly and universally esteemed during a long career than Mr. Noel. His amiable disposition and courteous bearing to all secured for him the sympathy and love, as well of those who did not as of those who did more immediately share his views upon Church questions; and we never remember to have heard any one speak of him otherwise than in terms of the most affectionate regard. In 1848 Mr. Noel seceded from the Church of England, and in the following year he connected himself with the Baptists. Foremost in every good work, the Evangelical Alliance, the London City Mission, and kindred institutions, recognized in him one of their most earnest promoters. He was the author of many volumes; one of the best-remembered is the "Essay on the Union of Church and State," published on his leaving the Church of England.

The long connection of the Rev. Henry Venn with the Church Missionary Society, as its Honorary Clerical Secretary, and his unwearying attention to the duties of his position, as well as his vigorous mental powers and high Christian character, made him many friends at home and abroad, and an unusual amount of sympathy has been manifested upon his removal. The meetings at the Mission-house upon the subject evinced the high esteem and regard in which he was held by those more immediately associated with him, and who had the best opportunities of knowing how zealously he laboured. It is stated that after he was appointed Secretary, he resolutely declined to accept the modest salary attached to the office.

We have also to record the death of that eminent lawyer, Dr. Lushington, late Judge of the Consistory Court and the Admiralty Court, and member of the Judicial Committee of the Privy Council. Dr. Lushington was held in universal regard as well for his profound learning as for his affability towards those in humbler positions who sought his advice and assistance, and his decisions from the bench were heard with admiration by the oldest lawyers, for their depth and power of expression. He had just entered his ninety-second year. He was appointed Judge of the Consistory Court in 1828, and Judge of the Admiralty Court in 1838; the latter office he held for nearly thirty years.

Several of the daily journals, in the course of last month, contained obituary notices of one who was deservedly held in high esteem by all who knew him. In the *Daily News* of the 15th ult. there appeared the following:—

"The Press of London has lost one of its oldest and worthiest members by the death of Mr. William Skeen, which occurred on the night of Saturday last. Mr. Skeen, who died on his sixty-first birthday, was a native of Tweedmouth, and the first ten years of his career as a journalist were spent in Edinburgh, where he was connected with the *Courant* and afterwards with the *Witness*. During his thirty years of London Press work he served on the reporting staff of the *Post*, the *Chronicle*, and latterly of the *Standard*. Although Mr. Skeen deservedly had a high reputation as an accurate and intelligent parliamentary reporter, it is worthy of note that he had no knowledge of shorthand, but so powerful was his memory that he could reproduce the longest and most rapidly-spoken speech by the aid of a few long-hand notes. Mr. Skeen's original writing had considerable merit. In private life he was a most winning and amiable character.

Very widely read, he conversed with a culture, a fertility of illustrative anecdote, and a quaint subtlety of quiet humour, at once rare and delightful. None knew him who did not love him, no man ever left a more stainless reputation behind him, and his memory will long be revered in 'the gallery," and by his friends generally. Mr. Skeen died literally in harness. He was taken ill when reporting a meeting in Camden-town on Saturday afternoon. Brought home nearly insensible in a cab, he only rallied into partial consciousness, and breathed his last a few minutes before midnight on Saturday."

"He was," says the *Standard*, "a man of simple and unaffected piety, well-read, and an original writer of much ability." We desire to add our emphatic testimony to the fidelity of the estimate given by both these journals of the man, his character, and his work; and to express the sorrow we feel at his removal. His lamented death comes upon us with all the sense of a keenly-felt personal loss. He had been during many years, and until our last issue, a contributor to this periodical; and he not only sympathised generally with its aims, but its special mission—the advance of an enlightened scriptural catholicity over the spirit of sect—was among the objects which lay nearest to his heart. The "great home mission of the Haldanes" (to use the words of Dr. Cairns) had, as one of its results, the formation of a little congregation at Berwick; in connection with which Mr. Skeen, as a youth, embraced those principles of evangelical religion which became the motive-power of his life. From an early period he occasionally appeared in the pulpit; and he continued to the end ever ready, when called upon, thus to serve the congregation to which he belonged. His labours in connection with the Sunday-school and in other church work were also constant and efficient. Thrice during the last week of his life he was occupied in engagements of this kind. Hugh Miller appreciated his worth and talent, and after he had settled in the metropolis he became the London correspondent of the Edinburgh *Witness*. The ability displayed in his contributions to that journal led to his introduction to the late Mr. Henderson, of Park, and to his contributing to several publications of which that gentleman was proprietor, including *Evangelical Christendom*. He also, during his career, contributed to a number of other periodicals, including *Macmillan's Magazine*. Devout men carried him to his burial. None who knew him will ever forget the combination of simple yet robust piety; wisdom and discernment; amiability and benevolence; and, above all, consistency of life, which adorned his character.

ANOTHER SECESSION FROM THE ESTABLISHED CHURCH.

PARAGRAPHS in the public journals have been announcing, for some time past, the actual or expected secession of the Rev. Richard Gardner, Vicar of Christ Church, Winchester. We have now before us a remarkable letter, addressed by him to his parishioners, confirming the fact, and stating the reasons which have resulted in that decisive step.

From this publication we learn that Mr. Gardner has been an officiating clergyman for nearly forty years, and that he has been Vicar of Christ Church, Winchester, over two years. We are not acquainted with the circumstances leading to his appointment to that benefice, but he refers to the fact that some of his parishioners have reminded him of a seemingly marked providence having placed him there. Many of his parishioners also have solemnly appealed to him—not only on that ground, but on the more certain one, that a marked blessing had attended on his ministry—"*to consider well whether he could be justified in quitting such a sphere of usefulness.*" It is obvious that solemn appeals on such grounds must have great weight with a conscientious servant of our Lord Jesus Christ; and we shall give, in Mr. Gardner's own words, his preliminary answer to such expostulations:—

"There is every reason why I should have continued to occupy my post among you if I

could have done so without violating the dictates of my conscience. I gratefully acknowledge to have received the utmost kindness from those who have attended the ministry of Christ Church. I therefore fully admit there was good reason why I should reflect much and seriously before severing such a connection. Besides, there are other considerations of a worldly kind sufficient to influence me to retain my post, if I could have done so with a good conscience. Above all, having been solemnly ordained to the ministry of the Church of England, in whose courts I have officiated nearly forty years, it may well be supposed I have had 'great searching of heart,' before I could persuade myself that it was my duty to separate from her communion, not knowing whither I go; but *I am fully persuaded in my own mind* that this is *my* duty; and I think you are entitled to know my reasons. . . . Let my arguments be taken for what they are worth. If you bear in mind the sacrifice involved in this step, I think you will admit that I could not have been an unwilling listener to those who have written and spoken to dissuade me from taking it.

"But it is said conscience may mislead. Of course it may, and often has done, as the records of God's Word testify. Conscience is not an independent faculty. For its healthy exercise it depends upon a sound judgment. Therefore we are bound to use every means to enlighten the judgment; and I can truly say I have endeavoured to do so in this case. It has been with me for months a matter of fervent prayer to be guided aright. I have studied the sacred Scriptures with especial reference to the question; I have had personal and epistolary communications on the subject with many valued friends; and I have read, I think, almost everything that has been published upon it in the newspapers, the periodical magazines and other pamphlets; and *that* with a prejudice in favour of the opinions of those who think otherwise than I do. But I am obliged to say, not all who write upon and speak on the matter touch the real point at issue, as it seems to me. . . . . Anyhow, the fact is indisputable, that the great body of the Evangelical section of the Church of England do not see any reason for secession; and I am quite free to acknowledge that this circumstance ought to make the few who think otherwise diffident of themselves, and careful to examine well the grounds of their own opinion. But this is all I can concede to what has been termed the common reason and common conscience of that portion of the Church to which I have referred. If indeed the question were one of comparative indifference, we might not unreasonably be called upon to yield to the majority; but as the matter is, in my estimation, of vital importance, I dare not allow other men's reason and conscience to be the measure of mine. This would be to admit a principle fatal to all personal responsibility. On the contrary, I hold that each individual, having diligently and prayerfully used every means to enlighten his judgment, must follow the guidance of his own conscience, being responsible to God for the course he adopts."

With these preliminary remarks, Mr. Gardner proceeds to his argument, or reasons in vindication of his secession. He first sets forth, *in extenso*, the literal words of Mr. Bennett, as pleaded and submitted to the judgment of the Supreme Court. Familiar as we have been with extracts and arguments relative to these doctrines of Mr. Bennett, we confess that, as they are set forth, without a break, in Mr. Gardner's pamphlet, they seem more and more repulsive than ever. There is something of an awful impression left by the simple and quiet perusal—a mysterious horror and wonder at the demonstration of an educated and religious mind, like Mr. Bennett's, being reduced under the yoke of such intellectual and moral darkness. And the next solemn consideration is; that minds of this order, reduced to such degradation, become the apt, if unconscious tools of a subtle power of evil to supplant pure truth, and enthral the conscience and mind of others in the nets of an infatuating superstition.

Mr. Gardner next touches upon two principles laid down by the Court, the effect of which would seem to be to open the door to almost any kind of doctrine. In the first place, when successive revisions of the Liturgy have caused changes, by striking out words or passages inculcating particular doctrines, the Court says that such changes "afford material evidence that the Church has deliberately ceased to affirm those doctrines in her public services."

Unsophisticated minds would naturally conclude that such deliberate "ceasing to affirm" such doctrines (not to mention the deliberate affirmation of contrary doctrines), would render unlawful the doctrine so ceased to be affirmed. But not so.

It would only render it "not unlawful" to contradict the doctrines struck out, but does not render it unlawful to assert and teach them as before. For instance, the word "*altar*" being struck out, and the word "*table*" used instead, it does not follow that the use of the word "altar," in ministerial teaching, or the doctrines depending on that word or idea, have been made unlawful, but only that it has "ceased to be unlawful" for the other party (say in this case the Evangelical) to contravene them. This looks rather like turning the tables upon the Evangelical party, and like representing them and their doctrines as only tolerated and not as paramount.

Mr. Gardner follows out this dictum in its application by the Court to the doctrine of the Real Presence; and it would seem that although the Church now only affirms what Evangelical men hold to be the true doctrine—viz., of a spiritual presence only to the soul of the faithful receiver—and does not require the ministry to accept any other,—yet, says the Court, "the question is not what the Articles or Formularies affirm, but what they exclude." So that as a direct verbal negative has not been given to Mr. Bennett's doctrine, it seems it is not excluded.

Mr. Gardner then argues that as, according to the Court, the Articles and Formularies of the Church of England do not exclude Mr. Bennett's words, it is not easy to discern "the value of the Church's bare affirmation of truth. On the contrary, I submit that a Church which does not maintain true scriptural doctrine *to the exclusion of all other*, ceases to be 'a pillar and ground of the truth,' and a faithful witness and keeper of Holy Writ."

We believe that in many quarters there exists a good degree of puzzle about this part of the question. At all events, it is instructive to ponder and follow the reasonings of the Court, whether they be, as some think, illogical and perverse, or, as others say, the logical as well as legal consequences of the condition of the present Book of Common Prayer, and of its antecedent or precursor books.

In a remarkable article in the last July number of the *Edinburgh Review*—attributed, on pretty good authority, to the pen of the Dean of Westminster—the Judgment in the Bennett case is hailed as a new triumph of the cause of liberty. The Evangelicals, the Rationalists, and the Ritualists, have now successively made good their foothold in the Established Church, and Ephraim is no longer to vex Judah nor Judah Ephraim! This is the right thing in that writer's view. But the article very broadly and plainly lays down the remarkable principle that in the Prayer-book there are two, if not three, concurrent streams of diverse doctrine. Hence the triumph of legal liberty is, that each party has now obtained its rights. Along with this, it is also intimated that even Mr. Heath and Mr. Voysey might possibly have escaped condemnation, had the same line of defensive logic as in this last case been adopted by them in theirs.

We apprehend that the writer in the *Edinburgh Review* is nearer the really legal view of this matter than he has been sometimes supposed to be; and if so, and if the first thoroughly Popish Prayer-book of Edward VI. be still, in a certain sense and to some extent, a law document of the Established Church, a long vista seems opened, which Lord Ebury and the Prayer-book Revision Society seem scarcely to have looked well into. Moreover, on the principles now broached, it would not seem a very impossible thing to restore almost the whole corpus of the Roman Catholic system without any legislative enactment whatever, or any very rude or violent change. The affirmation of a truth used to be held to exclude its opposite; but in the instance before us the new affirmation, unaccompanied by a direct negative of the old, seems simply to add a new proposition, like a second or third horse in double or unicorn harness to draw the ecclesiastical coach. There is something

rather novel and startling in this idea of a still vital link of connection between the present and all former liturgical enactments; and, devoted as we are to the cause of true liberty, we are scarcely reconciled by that talismanic name to the idea of tolerating, equally or unequally, deadly error and vital truth in the same ecclesiastical communion nationally established.

We can now only refer our readers to Mr. Gardner's own exposition of the substantive parts of the Judgment, which he examines at considerable length. There is a remarkable coolness and sobriety, as it seems to us, in the manner in which he conducts the argument, step by step, to his conclusion. On the merely legal character of the Judgment it is not, of course, our province to pronounce any opinion. Some first-rate authorities have intimated that it is legally unsound; others are of opinion that it is justified, if not compelled, by the condition of the Church Formularies. In either case, it is now settled law. Mr. Gardner concludes that a teaching which is manifestly and palpably erroneous or blasphemous, not being legally excluded, the Established Church, "as an institution," is now adjudged to be in complicity with error; and therefore, to avoid participation with that complicity, he secedes from her communion.

Opinions will of course differ as to the source of that manifest anxiety, not to say determination, of the Appeal Court to acquit, if possible, Mr. Bennett; but the fact of such a wish on the part of the Court is not denied, we believe, by any party. The Bishop of St. David's, in harmony with the Dean of Westminster, rejoices that it was found possible to so acquit the delinquent; others openly blame or mysteriously murmur at the manifested proclivity. To us it does not seem material to the interests of truth or liberty to inquire into the political, theological, or idiosyncratic predilections of the judges; but the principles broached in the process do seem to be of great and general importance. We have already adverted to the very significant resurrection to life, as it were, of the old Books of Common Prayer which were supposed to have been long since as dead and buried as the mummies in the Catacombs. Yet now it would appear that they still possess a good deal of life, and, "*as by the stroke of an enchanter's wand*," the door of the sepulchre being opened, it seems hard to say what ghosts of traditional Ritualism may not appear upon the scene once more. Another point seems worth a passing notice before we dismiss the subject.

Their lordships, in dealing with the charges against Mr. Bennett, considered them under three heads.

"I. As to the Presence of Christ in the Holy Communion."

On this head "*they found nothing in the Articles or Formularies to which his position is contradictory or repugnant.*"

"II. As to the Sacrifice of Christ in the Holy Communion."

Hereon the decision of the Court is that "it is *not clear* to their lordships that the respondent has so used the word 'sacrifice' as to contradict the language of the Articles." Here is the first intimation of a doubt upon the part of the Court; and how do they proceed to satisfy it? They refer to divines of eminence, and particularly to Bishop Bull, and find that "the word 'sacrifice' has been applied to the Lord's Supper in the sense not of a true propitiatory and atoning sacrifice, but of a rite which recalls to remembrance and represents before God the one true sacrifice." It was not clear that the language of Mr. Bennett meant anything more.

Men will judge for themselves, both whether Mr. Bennett did mean anything more, and whether his plain words did not plainly convey such a meaning. But the significant fact, well worthy of notice, is pointed out by Mr. Gardner, that, while the Court referred to Bishop Bull to find an excuse for Mr. Bennett's language, they did

not refer to Mr. Bennett's own explanations of his meaning. To these Mr. Gardner refers, as recorded in the Blue Book of the Ritual Commission of 1867 :—

"Archbishop of Armagh: Do you consider yourself a sacrificing priest?—Mr. Bennett: Yes.

"Archbishop of Armagh: In fact, *sacerdos*, a sacrificing priest?—Mr. Bennett: Distinctly so.

"Archbishop of Armagh: Then you think you offer a propitiatory sacrifice?—Mr. Bennett: Yes; I think I do offer a propitiatory sacrifice."

Hence it is plain enough what is Mr. Bennett's own real meaning, though the demonstration of that meaning was not sought for by the Court. On charge

"III. As to the Adoration of Christ Present in the Holy Communion,"

their lordships seem to have had some more difficulty in acquitting Mr. Bennett. Here *for the first time* they admit "doubts and divisions of opinion" amongst themselves; yet, on the whole, they give him the benefit of the doubt, the proceedings being highly penal.

Many persons, we believe, have supposed that these "doubts and divisions of opinion" relate to, and cover, the whole of the three charges. This is not so. On the first charge the acquittal is unmodified; on the second charge "it is not clear" that Mr. Bennett contradicts the Articles; on the third charge only are "doubts and divisions of opinion" stated to have existed amongst the judges.

As already stated, we see no good practical or popular purpose answered by impeaching or questioning the soundness or otherwise of this Judgment; nor is it necessary for us either to endorse or to dispute the conclusion to which Mr. Molyneux, and now Mr. Gardner, have arrived, that the Established Church, "as an institution," is now legally in complicity with error. But it is of practical importance to note the fact that Mr. Bennett remains an authorized teacher of religion in the National Church, and a beneficed clergyman, though he has said, "I am one of those who elevate the blessed Sacrament, who myself adore, and teach the people to adore, Christ present in the Sacrament under the form of bread and wine, believing that under that veil is the sacred body and blood of my Lord and Saviour Jesus Christ."

On this subject Mr. Bennett was asked, at the Ritual Commission already referred to—

"Did I understand you to use this phrase, that the elevation of the elements took place for the purpose of adoration?" Mr. Bennett: "Yes. . . . . After the consecration both the elements are elevated for the purpose of the people knowing that the consecration has taken place, and that they may have an opportunity of *adoring* and praying."

Mr. Gardner's very interesting pamphlet concludes, first, by noticing and refuting several objections which have been urged against the propriety of secession. Many of these objections seem to us to hold, if valid, against the Protestant Reformation—notably the absurd one, that our Lord Jesus Christ did not secede from the Jewish communion! But, putting these aside, Mr. Gardner closes with a solemn and affecting appeal to his late parishioners, which it is impossible to read without respect and admiration for the truly Christian and faithful spirit and sentiments of the writer.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

——, France, January 20, 1873.

THE PAST AND THE FUTURE.

The uneasy state of France is alarming the most complacent. Even the President of the Republic does not hesitate to say, that he can look but to God for a solution of our difficulties. France is rocking to and fro over an abyss, down which her best and wisest friends seem intent, unwittingly, to hurry her. A moderate Republic, such as they dream, we hesitate not to say, is *impossible*. France lacks the moral element which could consolidate it. Pulverised she must be, if she follow the declivity on which she is engaged. And on the other hand, what monarchical combination could pacify her? The death of the ex-Emperor has been received with little show of interest; but the Imperalists evidently expect the majority of his son to tally with the extremity to which France will be brought by the Republic, and the one to fit the other as hand and glove. The close of Napoleon's life is strangely brought forward in excuse of the blunders of the latter years of his reign; and it is pleaded that concealed sickness and suffering having rendered him reckless and heedless, the blame with which he has been visited should be thrown upon his advisers and generals. This is but hidden leaven at present. But leaven it is, and will pervade the mass in time, and bring us to the ever fatal point of deceptive trust in man—except, indeed, the Lord preserve us in some unlooked-for way.

THE REFORMED CHURCH.

Schism is the word continually coming forward in connection with the Reformed Church, but it is not yet consummated. That it will take place is beyond doubt, but the mode of effecting it is the difficulty. Many from without, who are ardent partisans of separation of Church and State, cannot comprehend the conscientious difficulties felt by those who see deeper into the question, being within, and who have no scruples on the principle of State assistance, but very many as to leaving their attached people a prey to sceptical and heretical teaching. The very violent language of the Rationalist pastors now itinerating to rouse the Protestant populations against the Synod and against orthodoxy, and appealing to the political as well as religious passions of the "baser sort" in the South, is effecting a reaction in the minds of many, and good is coming out of this evil.

HYACINTHE AMONG PROTESTANTS.

Great was the surprise of the public when the ex-Father Hyacinthe came forward in the Protestant churches in Paris, and addressed the meetings during the Week of Prayer, held at the commencement of this month. The chapel of the Rue de Provence, and the Oratoire, were crowded an hour before the time. He spoke eloquently on the subject which, in common with many generous but unenlightened men who have preceded him, he thinks will heal all breaches—the union of all the Churches, by each giving up certain ecclesiastical points. He dreams of the union of Protestantism and Roman Catholicism; he has splendid language in which to press it on his hearers; and he expatiates on the Church of the Future, in which no divisions will destroy the harmony. One longs for some Aquila, to teach this Apollos the way of the Lord more fully. The picture he draws of France, ever threatened with theocratic absolutism on one hand, and atheistic tyranny on the other, is fearfully true. But his remedy is not deep and mighty, as it would be had he been shaken in soul down to the very foundation, as Luther was. And therein lies the danger to himself, his party, and his admirers.

THE HOME MISSION.

It is remarkable how the Lord is manifesting his mighty works among the simple, and humble, and comparatively ignorant. It is intensely refreshing to turn from the learned and their attractive but unfounded theories, to the downright preaching of the Word of the living God. It is hard for the learned to see and understand this, and to put learning and organization in the right place as a means, a very humble means, to an end, and to rejoice when the end is gained without them. The Home Mission has received an impulse by the general meetings in Nîmes, which were remarkably good.

The new circular of the Minister of the Interior, reviving the law on colportage, will tell on tract distribution, as he has mentioned *religious* as well as *political* sheets as subject to the stamp, and their distributors are legally

bound to have a permission, even to give them *indoors!* M. Dardier, the superintendent of the German society's colporteurs in France, was roughly cast into prison, and fined 100 francs last month, for giving tracts against drunkenness. He appealed to the Court in Lyons, and the fine was diminished one-half, but no redress.

REMARKABLE REVIVALS.

The higher work, which is not of man but of God, is visible in some places. In the Haute-Loire, the wife of the pastor of the National Reformed Church, in a mountain region, formed a small circle of pious women, who prayed together and sought how they should please their Saviour by working for Him. Bible-study, Sunday-school, visitation of the sick, have been the very simple means of glorious results. The church is crowded, and the pastor feels a current of sympathy open between him and his hearers, and continual conversions take place. Some of the young lace-makers sit up two hours later than usual every Saturday, in order to gain money for the Home Mission. In other districts of the same department and of the Ardèche, the manifest work of the Holy Spirit has been permanent for several years. A young woman whose intense piety reminds one of what we read of the Cevennese maidens of olden time, has been the means of bringing to Christ one or more persons in every house of her small village. In the Gard, one of the villages ensconced in olive-yards and vineyards has seen a remarkable manifestation of the grace of God during the Week of Prayer, in the conversion of about twenty persons, some of whom were peculiarly opposed to piety, even to preventing violently those whom they could reach. Reconciliation between several parties at variance, and other striking effects of the Holy Spirit's influence—which is still continuing while I write—rejoice those who have so long prayed and laboured in this rich and hardened neighbourhood. The pastor, who had long sowed, apparently in vain, had left, being called to another post, and the harvest is gathered in by the wise and simple schoolmistress, who, in his absence, read and prayed with the little flock.

THIRST FOR THE WORD OF LIFE.

In several parts of France whole districts are ripening for the Gospel. Village after village declare they want to be of *the Gospel*, like the little books or the portions of Scripture distributed among them. In the consist.-al district of Bourges the pastor-president received a petition from thirty fathers of families, among whom were the mayor, his deputy, and most of his councillors, intreating him to come to explain religion to them. He went there, and nearly the whole village came to hear him, numbering at least 600. The reception given him was enthusiastic. The way had been prepared by the Swiss delegates to the soldiers and their families. This is far from the only village in the district, but men of God are lacking to send to them. Where to find working pastors and God-sent evangelists is as yet an unsolved problem. In the Haute-Loire alone—mountainous districts with interesting populations—*six* pastors' places are vacant! In and around the Nièvre proselytes might be numbered by thousands, were schoolmasters forthcoming. In the Drôme, where there is much Protestantism, but where drowsiness has pervaded most of the churches, itinerant evangelists write: "Everywhere doors fly open to the Word of God; compact crowds fill the temples, to hear the clear glad tidings of salvation. No, indeed; the people are not satiated by hearing the Gospel, as has been said. But they are nauseated with academic discourses, which only reach the intellect because they come from the intellect. To reach the heart should be our aim; and when it is so, the cry 'Stay among us and teach us!' sounds long and piteous from Catholic and Protestant. Speak, write, interest faithful pastors to step out of the churches and chapels, and throw themselves between the dying and living, telling of Jesus. The masses thirst more than we can express for pardon and peace from Heaven."

REVENGE FOR ST. BARTHOLOMEW'S DAY.

In Lyons, on Christmas-day, the authorities again granted their large Hall, in the Palace Saint Pierre, to the schools for the humbler classes. The teachers had the pleasure of ornamenting the time-blackened walls with foliage and appropriate simple decorations, and two superb Christmas trees. About 1,500 persons, including the 300 children and their parents, managed to enter, while above 1,000 were outside. Hymns were sung, and pastors spoke, and the little ones rejoiced in receiving small articles of warm clothing, and hymn-books and Testaments, and were refreshed with cake and oranges. It has had the most salutary effect on the working people, and given another impulse to the schools. "What can the Protestants do this for?" asked a woman of her neighbour in the hall. "To avenge St. Bartholomew's-day!" was the reply. "What was St. Bartholomew's-day?"

"Don't you know? Why, it was when our priests slew ten thousand of them in Lyons; and they take their revenge in teaching our children. Is that not fine?" "Well, now; our priests would never have thought of that!"

GERMANY.

PRUSSIA LEGISLATING AGAINST THE PAPACY.*

The Anti-Popery Bills just introduced into the Prussian Lower House by Dr. Falk, the Minister of Ecclesiastical Affairs, are calculated to dispel the apprehensions awakened in some quarters by the appointment of Count Roon. They are all that Bismarck himself could have made them. By one of them, the candidates for clerical office are compelled to go through a regular course of university studies, as do the members of the other learned professions; by another the priests are protected from arbitrary punishment or dismissal, but too often indulged in of late by their bishops; while the third provides that to leave the Catholic (or Protestant) Church for any other henceforth requires only a declaration to that effect before the local judge. The change which is likely to be wrought by these laws will be immense. As regards the one first mentioned, it ought to be explained that whereas, up to twenty-five years ago, students of Catholic theology were obliged to receive a regular scholarly education like their Protestant colleagues, the new charter, which supervened in 1850, freeing all religious communities from the supervision of the State, enabled the bishops to effect a radical change in the studies of ecclesiastical aspirants. From their boyhood they now were mostly brought up in seminaries, or other private institutions, very different in spirit and teaching from the public grammar-schools under the control of the State. They then went to the university, where they either lived under clerical supervision, or else, if boarding out, were still directed in their studies by the men presiding over these Popish colleges. Their examination on the conclusion of their studies was mainly in the hands of the bishops, who, it is said, anxiously eschewed all subjects connected with the modern culture of the age. In future all this will be different. The boys' seminaries are to be abolished upon the pupils now in them finishing their course, no fresh pupils being admissible as the law comes into force. The future priests being thus restored to a regular grammar-school education, will be likewise obliged to keep up their general culture while at the university. They may, indeed, continue to live in Catholic colleges, but before becoming eligible for livings, the State will cause them to be examined in classics, literature, philosophy, history, and natural science. Of these latter encumbrances, the priests of the last generation are supposed to be more or less innocent, the Raumer-Mühler *régime* having, in its dread of latitudinarianism, permitted the bishops to deprive their subordinates of all access to science. The candidate having thus proved his scientific qualification for the clerical calling, that he may be actually appointed, requires to be fitted in other respects likewise. Henceforth no priest can be nominated to a living by his bishop if the State objects; no one can be kept in a clerical office if deprived of it by judicial sentence for offences against civil law; while the practice the bishops had of appointing vicars and rectors provisionally, and thus keeping them in utter dependence, is restricted to the period of a year. This, while it will warn the students of Catholic theology not to speak too loudly in favour of the Pope, as has been lately their wont, will shield patriotic priests from undue coercion. The second Bill regulates the penalties to be inflicted upon priests by bishops and State. As to the bishops, the whole power left them consists of the right to send offenders to penitential establishments, where prayer is the only penance that can be imposed, and complete freedom in everything else allowed. Any priest may leave these establishments at will, and they are, moreover, to be under the strict supervision of the State. A priest may, of course, be deposed by his bishop; but in this case, as in every other, when he has been punished for obeying the civil law, notwithstanding the injunctions to the contrary received from his superior, he may appeal to the civil court for redress. If a priest is deposed, the State is at liberty to compel the bishop, by a fine not to exceed 1,000 thalers, to fill the vacancy with an acceptable candidate within a year. The Bill referring to secession from the Church speaks for itself. It applies to Protestants and Catholics alike, and does away entirely with the existing

* From the Berlin Correspondence of the *Times*.

law, which prescribes a consultation with the parish priest or clergyman before secession can be legally effected. If I add that under the new laws the power left the bishops is expressly vested in themselves to the utter exclusion of the Pope and all non-German authorities, and that all this may be enforced by fines varying between 10 thalers and 1,000 thalers, enough is said to describe the character and delineate the principal clauses of this sweeping reform. It is intended by culture to sever the priests from the modern teaching of the Pope, and, until this can be effected, by secular protection to defend them against all those persecutions of the bishops indulged in on political rather than religious grounds. With one blow the independent position so long enjoyed by the Catholic Church in this kingdom is thus changed into something very different from the ecclesiastical ideal. To sum up, the Catholic Church allowed unrestricted liberty while she confined herself to the cure of souls, is placed under surveillance now that she has begun to meddle with politics, and to attack the German empire, whom she considers the ally of Italy and the adversary of Catholic Austria and France.

But will the new Bills ever become law? In other words, will they be passed by the Prussian Lords? Count Roon has certainly just told the Upper House that he is perfectly at one with Prince Bismarck; that the Anti-Popery Bills have been introduced with the unanimous approval of the Cabinet; and that he does not deserve the suspicion with which he is received by some; yet, in spite of all this, he has still to convince the public that he considers the warding off of Popish attacks a matter of more immediate interest than the preservation of the Prussian Upper House upon its ancient basis.

In any case, Prince Bismarck does not seem to think of giving in. On the contrary, he continues the war against the Pope with greater zeal than ever. He has just taken the unusual step of publicly exposing a Chamberlain of the Court, supposed to be in league with the Ultramontanes. In a statement inserted in the *Staats Anzeiger*, with his signature, and purporting to correct a paragraph in a provincial paper, the Prince admits that he has thought it his duty to acquaint the Emperor with the Ultramontane agitation carried on by Herr von N., a nobleman intimately connected with the Court. If the Prince thinks it necessary to go the length of making such a declaration in the columns of the *Gazette*, we may be sure that he will insist on such important bills as those I have described being carried in spite of all the opposition they may meet.

THE GOVERNMENT AND THE JESUITS.

The attempt of some of the English journals, and some American as well (says a New York contemporary), to make out a case of persecution on the part of Germany against the Jesuits, is a fallacy which ought to be distinctly corrected. They talk of the proscription of religious bodies as the most effective means of provoking popular sympathy for them, and cite the historical demonstrations that persecution promotes religion. These truisms have nothing to do with the German case. The Government protects alike Popery and Protestantism. It pays both out of its treasury. It shows itself to be fully aware that its best policy is to give the least possible offence to either. It has uniformly shown fair play toward both, and the intelligent classes of both know very well its fairness. But the Jesuits were detected in positive intrigues against the new civil order—the new empire. The proofs were fully brought out by Bismarck, and were incontestable. On this account, and this only, did the Government do what many Catholic States, and even Popes, have repeatedly done; it expelled the order from its territory. Must political conspiracies be endured because they bear the guise of religion? Are ecclesiastics to be allowed impunity for crimes for which we hang men of any other class? And so likewise with the Bishop of Ermeland. He is in the pay of the Government, is effectively a Government officer in his diocese; but he arrogantly sets aside the laws of the land which protect religious liberty, and, under the new policy of the Vatican, excommunicates Catholics, not only from the Church, but from State institutions of learning, simply because, like Döllinger, they refuse to accept the new dogma of the Pope's infallibility. The Government remonstrates against this oppression of its citizens by one of its own officers, and refuses to pay his salary if he persists in thus obeying a foreign Power rather than the one whose subject he legally is. What less could the Government do in such cases? There is no persecution in these proceedings—they are simply a defence of the State and of the liberty of its subjects; and the intelligence of the people will recognize this intelligible fact too clearly to allow of any such reaction as usually attends unjust opposition to religion by the civil power.

BOHEMIA.

THE NEW AMERICAN MISSION.

Encouraging and satisfying information of the quiet and steady progress of evangelical work continues to arrive from Prague. Dr. Blackwood, of Middleton Tyas, had received a letter from Constantinople, from the venerable Dr. Schauffler, informing him of the decision of the American Board of Foreign Missions to send missionaries into the Papal countries of Europe. Three of these have arrived at Prague, and the Rev. Mr. Schauffler (son of the missionary at Constantinople), leads the mission. He writes thus to Dr. Blackwood:—

"Prague, November 29, 1872.

". . . . You are, likely, aware that, at its annual meeting, a year ago, the American Board accepted the charge confided to it by the churches for which it acts, of initiating and carrying forward missionary operations in Papal countries. Austria was one of the fields selected; and last June I was sent hither to explore. After full conference with the Rev. Mr. Moody, Pastors Schubert and Kaspar, Messrs. Millard, Stalschmidt, and Schmidt, of Pottenstein, and others, who all assured me that the field for missionary work in Bohemia is so great, and its wants so pressing, that in settling here we need not fear encroaching upon the field, or embarrassing the operations, of either the Continental Society or the Moravian Brethren,—I reported Bohemia as well as German Austria, as, in respect of a small body of believing pastors with whom co-operation would be possible, the most promising parts of Austria. Our committee decided to occupy these two fields, but left the choice of stations to me. Although the Continental Society's occupation of Bohemia is somewhat unusual, inasmuch as it maintains no missionaries here, yet being anxious fully to maintain that comity with which the American Board always wishes to treat other missionary societies, I should much have preferred communicating with the Continental Society before selecting any station in Bohemia; but time pressed, winter was near, the season for resting just at hand, and my associates on the way. Accordingly, after further conference with Mr. Moody, and by his advice, I selected Prague as the only point where, in conference with missionary and pastoral brethren, we could gain a thorough understanding of the condition and wants of Bohemia, and the only place which furnishes facilities for the simultaneous acquisition of German and Bohemian; and left for further settlement the question of our permanent occupation of the Bohemian capital. The Rev. Messrs. Adams and Clarke, both of whom were called from pastorates in America to take part in this work, have just arrived, and we are settling down to the study of the people and their languages.

"In order to avoid from the start even the appearance of that rivalry between different missionary societies, than which few things are more disastrous to a spiritual work, and to secure that harmony of view and action which exhibits the true spirit of the Gospel, we consider it a matter of first importance to come to a full understanding with other missionary agencies at work in Bohemia concerning the principles upon which the work is to be carried on, the methods adopted, the different spheres of missionary effort, and the territory to be occupied.

"What the general principles of the American Board are, I need not explain to one who has had so prominent a part in relation to that remarkable example of generous Christian co-operation, *the Turkish Missions' Aid Society*. Our great aim in Bohemia, as in Turkey, will be to win souls to Christ, to build up self-supporting, self-propagating, and, above all, *spiritual* churches—churches composed of such as give reasonable evidence of being born again—for such churches alone can ever be true missionary churches, a leaven that shall leaven the mass around them. To accomplish this great end, one of the most pressing necessities here, as elsewhere, will doubtless be the raising up and training of pastors and evangelists. As Bohemia possesses no Protestant theological seminary, nor seems likely to have one soon through the constituted Church authorities, this would seem to be an essential part of any extended missionary work. The creation of a Christian literature is another branch of missionary activity which cannot be neglected, and in which, I am happy to learn, you are especially interested.

"Pastor Schubert's experience as a Reformed pastor, and his present attitude. . . . would seem to indicate that the question, How far can missionaries co-operate with the Reformed Church, and build up missionary churches affiliated with it? is one that requires serious attention. On this point, we should be glad of light, and feel that harmony of action is exceedingly desirable.

"There are doubtless other matters which your better knowledge of Bohemian affairs will lead you and your associates of the Continental Society to suggest, and concerning which we shall be much interested to learn your views and purposes.

"Begging you to accept the assurance of my Christian regard and of an earnest desire for that hearty union in Christian work which honours our Master, and best advances his cause, I remain, etc., "H. A. SCHAUFFLER."

The foregoing letter was laid before the committee of the Evangelical Continental Society by Dr. Blackwood, and that committee replied officially to Mr. Schauffler, thanking him for his Christian courtesy, and wishing him and his fellow-workers God-speed. Dr. Blackwood also wrote personally to Mr. Schauffler, approving particularly of the step taken by the American mission, in settling first in Prague, and contemplating to have there a Protestant Theological Training College. This is an object for which he has been desirous, and has been advocating for some years past. It is, in his judgment, an indispensable foundation for work; and it is a work in which no collision with other operations can occur. The tone of the American communication needs no comment. This will be a most influential and important addition to the missionary agencies already at work for the Gospel in Bohemia. The following note from the Rev. Mr. Moody to Dr. Blackwood is in reply to his on the subject:—

"Prague, January 4, 1873.

"My dear Sir,—I was glad to receive your letter of the 23rd December. . . . I have been much encouraged in my work, and enter with much thankfulness on the new year. Service is now held in our hall in three languages, and we continue to have good audiences at all the diets. We have now *seven* missionaries here. . . . We have formed quite an Evangelical Alliance. We had recently a reception for our American brethren, at which all the missionaries were present. We get on well with Mr. Schauffler and his colleagues. Mr. Kaspar finished recently the translation of Reid's 'Blood of Jesus.' The book has now been issued. I shall send you a copy. I remain, etc., "ANDREW MOODY."

The three languages alluded to by Mr. Moody include *Czechish* (or Bohemian) as one of them. In a previous letter to Dr. Blackwood, dated September 23, 1872, occurs this passage: "We have now Bohemian preaching in our hall. Schubert comes for the purpose once in three weeks, and holds the service on Sunday evening, at seven. He has already preached twice, and is to preach again next Sunday. The services have been most interesting and stirring. I felt, in hearing, as if a Luther had arisen for Bohemia. On the last occasion the hall was quite filled. . . . ."

Those of our readers who may have been interested in this subject and in the communications occasionally appearing in our pages during a few years past, cannot fail to observe, and to be gratified by observing, the remarkable and peculiar concurrence of separate and independent instrumentalities which have (without concert or consultation previously) been, one after another, directed to this Bohemian field. The advent of the American missionaries is the latest of these instances—doubtless an important one. They seem, too, about to occupy a vacant niche which it had been desired to fill. And, above all, there is a perfect absence of all rivalry, and a thoroughly cordial union in love and work, which is delightful, and promising for Bohemia, where Scotland, England, and America have joined hands and hearts for her highest good.

MEXICO.

SUCCESSES OF PROTESTANTISM.*

The remarkable success of Protestantism in the land of the Montezumas is attracting universal attention. It is being discussed, not only by Christians, but also by philanthropists and statesmen. All classes are astonished at the grand results of missionary effort in that Papal country. When the character of the field, the limited means employed, and the brief period devoted to the work are considered, this religious reformation may be regarded as the most wonderful of modern times. For more than three hundred years, Mexico had been cursed with Romish despotism and Spanish rule, and hence the ignorance, superstition, and crime that have prevailed. It had been the darkest and most degraded of all Papal lands, and though on this continent, and so near our enlightened nation, yet it was, until recently, closed against Protestantism and true Chris-

* By the Rev. H. H. Fairall, in the New York *Methodist*.

tian civilization. During the war in 1846, a door was opened, and many of our pious soldiers carried Bibles into Mexico, and from that small beginning the sacred Scriptures in the Spanish language have been slowly finding their way to the homes of the benighted people.

About the close of the war in 1847, Miss Melinda Rankin, then residing in Mississippi, ascertained from the returned soldiers the miserable condition of the Mexicans, and she resolved to go as a missionary. It was not, however, until 1852 that she could commence operations. The laws of the country forbidding the introduction of Protestant Christianity, she settled at Brownsville, Texas, on the Rio Grande river, opposite Matamoras, Mexico, where a large number of Mexicans resided. She soon gathered the children into a school, and gave them daily instructions in the Bible. While engaged in this noble work, she learned that seven Jesuit priests and fifteen nuns from France had reached Brownsville, and intended to erect a convent. Hence, in order to compete with this strong force, she determined that her small school should become a seminary. Early in 1853 she came to the United States, visiting the principal cities, and endeavouring to secure aid. After a laborious effort of fourteen months, she returned in April, 1854, with the small sum of two thousand five hundred dollars. In November of the same year the seminary was opened, and continued in successful operation until 1862. During that time two hundred girls of Mexican, and one hundred of American parentage, were instructed, and through many of these pupils and their friends, hundreds of Bibles and Testaments were carried into Mexico.

In 1855, shortly after the erection of the seminary at Brownsville, Miss Rankin became connected with the American and Foreign Christian Union, and is still in its employ. Her educational work was interrupted in 1862 by the civil war in the United States, she not being in sympathy with the confederacy, and the school property was confiscated. In 1865 she went to Monterey, and organized another seminary, but was compelled to visit the United States and solicit funds. She obtained fourteen thousand dollars, and erected a fine building. As converts from Romanism began to multiply, Miss Rankin, through the aid of the American and Foreign Christian Union, sent out seven native colporteurs to labour among their countrymen. In 1868 a large number of Mexicans were converted at Villa-de-Cos, a town in the state of Zacatecas, and since then the membership of the society has increased to one hundred and seventy. A commodious edifice has been built, and a regular pastor supplies the pulpit. There are flourishing churches in Monterey, Cadereita, and many other places in Northern Mexico.

In January, 1869, the American and Foreign Christian Union sent Rev. H. C. Riley to the city of Mexico to organize a Protestant mission there. He was peculiarly qualified for the work, having been born in Chili, and being familiar with the Spanish language. On reaching his destination, he found about thirty native Evangelical Christians, who had been holding regular meetings for worship and the study of the Bible. This small flock had received the instructions of a Roman Catholic presbyter, named Aquilar, who was converted to Christ through the reading of the Holy Scriptures. He was extremely poor, suffered cruel persecution, and finally died from the debility brought on by his poverty.

The success of Dr. Riley is unprecedented in the history of modern missions. The latest report shows at least sixty organized congregations, with thirty-five persons in charge. In the city of Mexico several prominent priests have been converted, and are now preaching the doctrines of Protestant Christianity. Aguas [now dead] was one of the most earnest, talented, and influential priests in Mexico. Hence his renunciation of Romanism created an intense excitement among the Papists of that country. The Archbishop excommunicated him, and, in return, Aguas wrote a lengthy letter, reviewing the doctrines and usages of the Romish system. It is a very able production, and has been published in the *Christian World*, the organ of the American and Foreign Christian Union. Palacios, another converted priest, is attracting multitudes by his evangelical preaching, and others, now in the field, might be named.

There are two fine cathedrals in the city of Mexico, owned and occupied by Protestants. The ex-convent of San Francisco is a magnificent edifice, and will accommodate an immense audience. Aguas was in charge of the congregation worshipping there. Besides this, another large ex-convent church—that of San José de Gracia—affords ample room for at least twelve hundred persons. The other congregations in the city meet in hired halls and private houses. In December, 1871, four hundred converted Romanists assembled in one of these spacious edifices, and partook

of the sacrament, which was administered by Dr. Riley and four ex-priests. The scene is said to have been affecting. Indeed, this remarkable revival in Mexico is something more than a mere outward reformation. The conversions appear to be thorough, and a genuine piety pervades the membership of the "Church of Jesus."

It is not surprising that such a work in a neighbouring republic, containing nearly ten millions of Romanists, should excite a deep interest. The proximity of Mexico, and the probability of its annexation to our country, render its intellectual, political, and religious condition a matter of great importance. The introduction of such a powerful, dangerous element into our population would be disastrous. Romanism is sufficiently strong among us without annexing multitudes of the Latin race. Patriotism and philanthropy demand that the Mexicans should be enlightened and evangelized. We must give them an open Bible, free schools and pure churches. The glorious triumphs of the Gospel in the past few years indicate what can be done in the future. The danger now is that the work will be seriously embarrassed for the want of money. Dr. Riley has come to the United States to solicit aid, and our men of wealth should consider it a privilege to assist him.

The policy of the American and Foreign Christian Union in uniting the various Protestant denominations against Romanism, has been divinely approved. Its success in Greece, Italy, Hungary, France, Spain, Chili, Mexico, and other Papal lands, shows that a united Protestantism is the only religious force that can speedily overthrow Popery. This society was the pioneer missionary organization in Mexico, and had been the chief agent in carrying on the work. An English Methodist, writing from that field, says: "Mr. Riley has shown himself thoroughly catholic in his conduct and teachings, as the object of his mission is not to set up any particular church, but to work on the broad principle of the 'Evangelical Union' for the salvation of souls, throwing aside all 'isms.' This I consider a wise step, as it would be unwise for him or any other person to come here and show our Protestant weakness by seeking to establish any particular church, having one of the many names which abound, and thus giving the Romanists a strong argument (for them) against us— namely, that we lack union, and so cannot be the Church of Christ."

Miss Rankin says: "A great work is given the American and Foreign Christian Union to perform, and it is demanding the combined efforts of all Protestant Christendom. A united front can only compete successfully with such a formidable foe as the Romish Church."

Home Intelligence.

THE ISLINGTON CLERICAL MEETING.

The Islington Clerical Meeting took place on the 14th ult. at Bishop Wilson's Memorial Hall. It was presided over by the Rev. D. Wilson, the vicar, who, in his opening address, after a feeling reference to the death of Mr. Venn, who was invited by him forty years ago to take charge of St. John's, Holloway, said that there was much to cheer them in the advancing spiritual life of the Church, notwithstanding that dangers threaten her outworks. The higher tone of piety pervading the laity, and the number of clergy (never greater) who openly avow Evangelical opinions, were very encouraging. Extreme Ritualistic views are limited to a few. He regretted the secession of a few honoured brethren in consequence of a judgment of the Privy Council which, in reality, had strengthened their position as Evangelical clergymen. The violence of those introducing mediæval novelties is only equalled by their ignorance. The first subject for discussion was "The true place of Sacraments in the Christian System," which was introduced by Professor Birks, who said that the sacraments were of great importance, but they were not essential. Faith, hope, love, prayer, praise, and obedience were the fundamental elements in the Christian system. Special prominence was given by our Lord to preaching. In the Acts the sacraments were seldom mentioned; in the pastoral epistles, not once. Canon Hoare considered that the sacraments had a close relation to the Christian ministry, but there was no proof in the Bible that the validity of a sacrament depended in the slightest degree on any mystical powers in the administrator. Prebendary Macdonald considered that there was no scriptural foundation for the

notion that the Lord's Supper was the highest form of worship. The Bishop of Ohio remarked on the extraordinary silence of Scripture on the subject. The idea of sacrifice is never hinted at as having any distinctive application to the Lord's Supper. The Bishop said that he had attended that meeting in 1830, 1836, and 1860; and the present one, overfilling that spacious hall, was a proof of the growth of Evangelical teaching in the Church. The Rev. J. Richardson opened the next subject, which was "A Barren Ministry," and contended that that one which affected a high ceremonial was not generally a useful one. There was a wide difference between sentimentality and spirituality. Want of faithfulness and of faith were the two great causes of our unfaithful ministry. The Rev. W. Cadman deprecated a complaining tone, instead of a recognition of the success which had been granted to their labours. The Rev. H. Burne deprecated the easy manner in which clergymen gave letters and testimonials, and bishops ordained "unconverted ministers." The Rev. Dr. Boultbee introduced the third subject, "Will the words of Institution of the Lord's Supper, when most literally interpreted, admit any mode of an objective bodily presence of our Lord in that ordinance?" He answered the question in the negative, and was followed by the Rev. E. Garbett, who regretted the use of the word "objective," which, as well as "subjective," was new to their theology. A presence in the ordinances our reformers held as firmly as they denied it in the elements. The Rev. C. F. Childe contended that it had been ruled (which Mr. Billing doubted) that the doctrine of the objective presence was not authorized—a crumb of comfort for which they should be thankful. The Rev. F. F. Goe then introduced the last subject, "The Efficacy of Prayer," as to which an interesting discussion occurred, in which Bishop Ryan, the Rev. Daniel Moore, and others took part.

POPISH LOVE OF LIBERTY.

Papal influences (observes the *Weekly Review*) are evidently still at work in Great Britain to a degree that would be imagined by few outside the circle which has been brought, and is still kept, under the weird influence of Popery. Two of the most eloquent upholders of the Papacy and of the most ultra tenets of the Roman Catholic faith have been expatiating on the wondrous love of liberty and desire for progress which they tell us are the chief characteristics of Ultramontanism and Jesuitry. One tells us that the order of Jesuits are really the best deserving people in the world—they occupy themselves solely in ministerial duties and in promoting "education;" they have nothing (*at least, in these days*) to do with the political world. The other tells us that Ultramontanists are completely misunderstood: instead of being, as they are deemed to be, the most devoted followers of the Pope to the sacrifice of all country ties, they are really the "staunchest and the most loyal of Englishmen." These are undoubtedly days for the whitewashing of shaky characters; we believe it will take a deal of whitewash to whiten permanently the Ultramontane Ethiopian, and the Jesuit body must retain their colour as qualified by the Italians under the *sobriquet* of "*I Neri*," despite Dr. Manning and Dr. Ullathorne.

HOSPITAL SUNDAY.

A conference was held at the Mansion-house on the 16th ult., to further a proposal recently made for setting apart one Sunday in each year throughout the whole metropolitan area for collections in churches and chapels towards the funds of hospitals and dispensaries for the relief of physical suffering. The "Hospital Sunday" movement commenced in Birmingham, and has since been extended to Manchester, Liverpool, Leeds, Newcastle, Chester, Birkenhead, and other towns. Resolutions were passed declaring that the success of the institution in the provinces induced a belief that the movement would be equally successful in London; and a Council was appointed to make detailed arrangements.

THE IRISH CHURCH.

The beginning of the year marks an important period in the affairs of the Disestablished Church of Ireland, and it may be of interest to many readers to learn how the process of winding-up has gone on. On the 1st of January, 1871, there were 2,380 clergy. Of these, 1,459 were incumbents and 921 curates. On the 1st of January, 1873, all the surviving clergy had commuted except 90, of whom 73 were incumbents and 13 curates. Between 30 and 40 incumbents, availing themselves of the 67th section of the Act, excluded their glebe-houses and land from commutation. Of the 73 non-commuting incumbents, about 20 have their lands let to tenants. There were 519 Nonconformist ministers on the 1st of January, 1871, and all have commuted except 35. The whole estimated property of the Church was sixteen millions; the compensation has amounted to about eleven millions, and it is expected that the advowsons will cost one million. The Treasury have advanced six

millions to pay the compensation, and the Commissioners owe the Church Representative Body about four millions. A surplus of about five millions will remain.

Monthly Survey of Missions.

TURKEY.

The late Dr. Merle d'Aubigné, a short time before his death, wrote an article which appeared in the Genevan *Semaine Religieuse*, and of which we subjoin a translation :—

"Amongst the strangers who visited Geneva towards the end of September during the Conferences held at the 'Salle de la Réformation' and at the 'Rive Droite,' was an American clergyman, a missionary in Asiatic Turkey, the ancient Asia Minor, by name the Rev. T. C. Trowbridge. He related to some friends that there are now in that country no less than seventy-five churches and fifty-one pastors. He said that the moral reformation of those countries was of the greatest importance even to Europe, and that the work of the missionaries gives promise of success. The members of the Evangelical Churches, and many others with them, feel the want of this new life. They wish to have well-educated and able physicians, teachers, professors, commercial men and ministers. There is already in the South, for Syria, the Syrian Protestant College at Beyrout, and in the North Robert College, in Constantinople. The inhabitants of the interior earnestly wish for the establishment of a similar institution at Aintab, to the north of Antioch, for the populations which inhabit the countries between Syria and the interior of Asia Minor, and between the Mediterranean and the Tigris. This college will be open to all young men who wish for a liberal education, whatever may be their chosen vocation in life. Those who wish to enter the ministry will go from this institution to continue their special studies at a School of Theology at Marash, to the north of Aintab. This undertaking, itself the fruit of the religious reformation accomplished in these countries, is in the hands of the most prominent men of the land, and the inhabitants of Aintab have already given for this work 540*l.* sterling, which is paid into the hands of the Board of Trustees, and they have further undertaken to raise 900*l.*, to be made payable this year."

About one-half of the entire population of Turkey is made up of Greeks, Bulgarians, and Armenians. The immediate region falling within the influence of the proposed college, contains a population of about 5,000,000 of souls. All of these use the Turkish language as their vernacular; this language will be the language of the college. The whole district from which it would draw its students, contains at least ten millions of souls. American and other missionaries have long been labouring among these Christian communities, and have been successful, especially among the Armenians. They propose to enlarge their operations in the direction above indicated; in so doing, they look confidently for the co-operation of their friends in England, as well as in America. The Local Board of Managers are the Rev. Messrs. Adams and Thayer, and D. H. Nutting, M.D., missionaries of the A. B. C. F. M., in Central Turkey, together with the pastors of the two Protestant churches in Aintab, and an educated Christian layman of the same city. This board will have the immediate care and control of the college.

The Prudential Committee of the American Board, and the American missionaries generally in the East, have given the project their warm approval. The Rev. T. C. Trowbridge, by whose request we present this matter to the attention of our readers, is now in London. His address is, 11, Queen-square, Bloomsbury.

PERSIA.

The Rev. Thomas L. Van Norden, of the mission to Persia, gives, in a letter to the Presbyterian *Foreign Missionary*, an account of such aspects of the famine in Persia as came under his personal observation. He resided in the American quarter of the city of Hamadan, occasionally visiting the neighbouring villages for three months, during which period the suffering from the famine was at its height. "The people of the city, largely made up at that time of those who had escaped from the country further south, were daily and hourly dying in the houses, the streets, and the fields, of hunger, all ages and both sexes, Mohammedan and Christian, though, from the smallness of the Armenian community, the loss among them was small by comparison. The dead lay about in the streets, in the doorways and courts, and, worse still, the dying, whose cry of want continued until death

put an end to both as far as this world was concerned. The dead were gathered up every day and brought to one of the public baths, into the rooms of which they were thrown without any regard to order or decency. After the bodies were washed, they were furnished with grave-clothes at the king's expense, and buried outside the city. So the thing went on from day to day while I was there. It was a painful thing to go into the streets, and much more to enter the Bazaar, where, in sight of plenty, men, women, and children were dying from hunger. On first going into the city, I commenced receiving little children whom we found perishing, until we had some forty, whom we fed with bread and hot soup twice a-day. This we continued doing until near the time of my departure, when, upon my application, the governor of the city promised to take care of them. Most all these children were Musulmans." Mr. Van Norden attempted to leave the city, to fulfil his engagements at other places, but was prevented by deep snows, and was forced to return. He remained five weeks longer, "during which time, one day, our whole company of little children, minus some six who had died, burst in upon us, a pitiable sight, beseeching us, for the sake of Jesus, to give them bread again; for all that we gave we had given in His name. We supplied them temporarily, and the next day I called upon the governor, who was only acting as such, the one to whom I had given the children having died suddenly. This man gave me some assurance of looking after the children, and that was all I could do for them; for, supposing they were being taken care of, I had received a number of the perishing Armenians, to whom we gave bread, until I finally left. I had at my disposal only four hundred dollars, and it could not do much in the great want that prevailed, but it sufficed to show the character of the Lord whom the Christians served." He has no doubt that human flesh was eaten.

INDIA.

A terrible case of human sacrifice by a Sonthal head man, named Limboo Manjee, is disclosed in the last criminal report for the Sonthal Pergunnahs. While engaged in a dacoity inquiry, the police inspector of Deoghur, Baboo Jadub Chunder Deb, was told that a skeleton had been discovered in the jungle. An investigation was set on foot, and it was found that during a severe illness the Manjee had vowed, in case he recovered, to offer a human sacrifice. He did recover, and, with the help of a Pahareea, or native witch-doctor, he murdered a half-witted Sonthal. The Pahareea escaped by turning approver. Limboo Manjee was sentenced to death, and the village of which he was head man was put out of caste.

First among the Christian colleges and schools of Calcutta, which hold their examinations towards the end of the year, stands the Doveton College. It closed its last session with 300 boys, of whom 65 are resident pupils. Of the latter two are sons of the native Chief Justice of Siam, one a nephew of Sir Jung Bahadoor, and some the sons of Burmese nobles. At the distribution of prizes the chairman reviewed the fifty years' history of the school, which has been so liberally endowed by the Doveton legacy and recently by the interest of 30,000*l.* from the late Mr. L. A. d'Souza. Singularly enough, Mr. d'Souza, though a Roman Catholic, stipulates in his will that the benefits of the legacy are to be enjoyed "on no account whatever at any school or college of the Jesuits, of the propagandists, or any other Roman Catholic priests, or in any establishment where any of them exercise the least control or interference, or in any institution exclusively under the control of clergymen of any faith."

The following important letter, from the pen of Lord Lawrence, in answer to strictures on mission work in a leading article in the *Times*, appears in that journal:—

"Sir,—Although I must leave to others who are more competent to deal with it the consideration in all its aspects of the very complex question of missions, upon which you have recently touched in connection with the day of prayer, it has so important a bearing upon the stability of our Indian empire that I may be pardoned for making a few remarks on the subject.

"A mere enumeration of the countries in which Church of England missionaries are employed would suffice to show that there are no grounds for stating that they give up any race or region as inaccessible. But, instead of referring to Africa, New Zealand, North-western America, and other fields in which the Church of England is labouring, I will restrict myself to India, of which I have personal knowledge. Those who are disappointed at the results of missionary labours in this country must bear in mind that the Hindus, who form the bulk of the population, have shown such tenacity to their faith that eight centuries

of Mohammedan rule had left the masses as strongly wedded as ever to their system of caste and to their religious belief and rites. In almost all other countries the Mohammedans had succeeded in proselytising the people whom they had subjugated, but in India they found a religious system which had so moulded every thought and habit and custom of the people, that the sword of persecution wielded by some of the Delhi emperors, and the temporal advantages offered by others, had no effect except upon an insignificant number of the Hindus.

"Bearing in mind that general missionary effort in India dates from 1813, and that even now missionaries are sent forth in such inadequate numbers that, with few exceptions, only the large towns and centres have been occupied (some of them with a single missionary), it was scarcely to be expected that in the course of sixty years the idols of India would be utterly abolished; the wonder rather is that already there are so many unmistakable indications that Hinduism is fast losing its hold upon the affections of the people. It was hardly to be expected that the citadel should surrender at the first summons, but there is every prospect, by God's blessing, of its being stormed at last; and at this crisis of India's history it is most important that the people should receive instruction in the saving truths of the Gospel.

"But you say there is no human enterprise of such organization as the missions of the Church of England which shows such poor results. Is this indeed the case? It is very difficult to estimate the effects of moral, and still less of spiritual work. Those of material operations are palpable to even superficial observation. Not so in the other case. One must look deeply, one must understand the people subject to such influences, before it is possible to estimate the effects which have been produced on their minds and characters. The number of actual converts to Christianity in India, including Burmah and Ceylon, is not insignificant. By the latest returns, which are trustworthy, their numbers do not fall much short of 300,000. But these numbers do not by any means give an adequate estimate of the results of missionary labour. There are thousands of persons scattered over India who, from the knowledge which they have acquired, either directly or indirectly, from the dissemination of Christian truth, of Christian principles, have lost all belief in Hinduism and Mohammedanism, and are in their conduct influenced by higher motives, who yet fear to make an open profession of the change in them, lest they should be looked on as outcasts and lepers by their own people. Such social circumstances must go on influencing converts until the time comes when their numbers are sufficiently large to enable them to stand forth and show their faith, without ruin to their position in life.

"You tell us, again, that there ought to be many returned missionaries, and even converts, who ought not to be ashamed of their position. Alas! but few of the former live to see their native land, or at any rate to pass the remnant of their lives in it, after years of toil abroad. But those who know, or have known, such men as Lacroix, Dr. Duff, Dr. Wilson, C. B. Leupolt and Mr. Smith (both of Benares), Edward Stuart, John Barton, Valpy French, Joseph Welland, and Robert Clark, and many others, whose names for the moment escape my memory, within the last twenty years, cannot have a doubt that we have earnest and faithful Christian missionaries still in our ranks. It is only a month ago since we heard of the death of one of this class, Dr. William Emslie, who for the last seven years had devoted his life to the good cause in Cashmere, and whose death was caused by the privations and exposure incident to the discharge of the duties he had undertaken in that country.

"I will not deny that we do not see as many Christian converts among the natives of India as we would wish, but nevertheless, there are such men to be found. The Maharajah Duleep Sing is, I believe, a true specimen of that class in England. Many of your readers will recall the sub-assistant surgeon at Delhi (formerly a Hindu in religion) who, at the outbreak of the Mutiny, gave up his life rather than renounce the Christian faith which he professed. There are few Englishmen who have taken an interest in Indian missions who could not produce many other cases of the kind. Men like Lord Napier of Merchistoun, Sir Bartle Frere, and others, have borne testimony to the good fruits of missionary enterprise in India; and in such men as the late Bishop Heber, Bishop Cotton, and the present Bishop Milman and Bishop Gell, we have had, and still have, clergymen who, both by their example and devotion to their duties, have advanced the faith which they have preached.

"If we are to wait until the time when all the people of England are influenced in their lives by Christian principles before we carry on our efforts to convert the inhabitants of India, I am afraid we must postpone the enterprise to an indefinite period. But was that the principle on which the Gospel was first preached by the commands of our Lord

and Saviour? Was that the rule adopted by the Apostles and the Primitive Church? Truly, the conduct and character of Englishmen have had a mighty influence on missionary enterprise in India and elsewhere. No doubt such considerations have led many a heathen to reject the faith which seemed to him to produce such evil fruit. But the greater the baneful effects of such examples, the more necessary is it that we should apply the Gospel as an antidote. Apart from the higher interests of religion, it is most important, in the interests of the empire, that there should be a special class of men of holy lives and disinterested labours living among the people, and seeking at all times their best good. To increase this class, and also to add to the number of qualified teachers among the natives themselves, was the object of the day of special prayer; and in this object I heartily sympathise.

"In England we too often see good and earnest men weakening the influence of the power of Christian faith by their want of union, and by their excessive differences on unimportant points of Church doctrine and administration. This is a stumbling-block in the way of many of our own people, as well as among the natives of India. But such jarring views, for the most part, are either not found among the different classes of Christian missionaries in that country, or are studiously kept in the background. These missionaries are in the habit of meeting in conference from time to time for the purpose of mutual counsel, and for the general furtherance of the cause they have at heart."

JAPAN.

The *American Missionary* refers to the formal opening of the imperial railway between Yokohama and Yedo, by the Mikado in person, in the presence of an immense crowd of his subjects, in its bearings upon missions, and says, "The significance of this act is connected with the fact that the person of the supreme ruler has been considered too sacred for his subjects to look upon, or even to be represented by any painting or drawing. That idea, however, is now associated with the traditions of the past. For the first time in the history of Japan, its monarch deliberately presented himself to the gaze of his subjects, giving them the convincing proof that he was also a mortal like themselves. The two conjoined events, the opening of a railroad and the appearance of their sovereign, must have convinced the most stubborn and bigoted that new times had dawned upon their empire. Christian missionaries hail with joy these evidences of progress in that far-off land. They have great cause for encouragement. Their numbers are soon to be increased, as the General Mission Committee of the Methodist Church, at their late meeting, resolved to establish a new mission in that country. With great wisdom they have selected for its superintendent Rev. Dr. Maclay, who twenty-five years ago opened their mission in China, that has been so successful, and who, by his experience in that field, has been specially qualified for this new position." In our own land the United Presbyterians are contemplating a mission to Japan, and have issued an appeal upon the subject.

HONDURAS.

The Wesleyan Missionary Society has received letters from the Rev. George Sykes, the Rev. Edward Spratt, and the Rev. Archibald Taylor, containing very painful details of an outrage on the property of its mission, and the persons of our agents, in the island of Ruatan. "It will be remembered," says the society's organ, "that about twelve years ago certain islands in the Gulf of Mexico, known as the Bay Islands, were ceded by England to the Republic of Honduras. It was stipulated by treaty and proclaimed, both by the representatives of Her Majesty on handing over, and by those of Honduras on assuming the sovereignty, that religious rights and liberties should be protected as they had been under the British flag. Lately, however, by a political change, a new 'Provincial Government' has been installed in Honduras, which is said to be in the interest and under the control of the priests. Troops, acting in the name of this new authority, have taken some measures in Ruatan which provoked resistance. They have seized our chapel, built a battery around it, turned it into a store for booty, and a room for gambling. They sought, certainly the person, apparently the life, of Mr. Sykes, the missionary, who mercifully escaped. They seized Mr. Tennyson, the school teacher, a British subject, of West Indian birth, kept him in prison, threatened his life, and set him and another person out by the battery, saying that 'if another shot was fired from the side of the Ruatan people, they should be killed.' Though up to that moment shots had been coming over now and then, from the time the order was given not another was fired. And in the silence of the night they stood protected by this unlooked-for quiet. Another of our friends, a local preacher, was arrested, and put to great inconvenience, and forced to pay money for his release, as was also Mr. Tennyson.

We commend to the fervent prayers of our friends generally the little church thus dreadfully dispossessed of its sanctuary, and outraged in its most sacred privileges; and also the dear brethren who, in person and feelings, have been called to pass through such keen trial. According to our last report, we had in Ruatan 5 chapels, 16 local preachers, 354 members, 291 scholars, and 750 hearers."

WESTERN AFRICA.

The Rev. J. A. Solomon, native minister at Abakrampa, writes thus to the Wesleyan Society: "At Abakrampa, at present, we have in the society one hundred and seventy-four church members and eighteen on trial, with twenty-three school children. The good Word of God has been occasionally preached to some of the neighbouring villages, and, by the grace of God, many have put away their heathen customs, and have taken upon them the profession of the true religion of Jesus Christ. In one village (Papegah) we have an interesting society of forty-five members. They unite with us in divine worship on Sundays, except the sick and the old people, who are not able to come. I am thankful to say, the head man of the village is a zealous leader. We indulge the hope that others will soon cast in their lot with us. In another village (Adasimade) we have seventeen members; at Assuantse (a village) we have sixteen. We have other villages in which we have few members. I am happy to inform you that our people have just finished covering the ceiling of their chapel with boards, and the entire cost of which was borne by them. At Ekroful the good work is flourishing: the attendance on the Sabbath is very interesting. Many of the neighbouring villagers here also have had the Word of God preached to them occasionally, and some of the inhabitants have forsaken heathenism, and have embraced the Christian religion. They came to Ekroful on Sundays to listen to the word of truth. On October the 13th I baptized forty-four adults and nine children. The chapel was so much crowded that we were obliged to send out the school children to make room for the members. The present number of members in the society is one hundred and sixty, on trial ten, with twenty-two school children. At Dunkwa the people are busy putting their chapel in a proper condition. The church members in the society are thirty-seven, with fifteen children. The total number of church members we have in these stations is four hundred and one, and thirty-two on trial, with sixty school children. Seventy-three adults and twenty-one children have been baptized in these stations since the year. Seven marriages also have been solemnized."

Literature.

The Apocalypse Translated and Expounded. By JAMES GLASGOW, D.D. Edinburgh: T. and T. Clark.

DR. GLASGOW is the Irish General Assembly's Professor of Oriental languages, and has been fellow of some learned societies in India. This translation will no doubt be suggestive, as visions of the kind usually are, and may be useful to students who can compare them intelligently with the Greek text. The English, however, will not be preferred. *Fractured*, for example, will hardly displace *broken*. The commentator departs widely from critical usage in an almost unbounded generalization. The seven churches of Asia he considers to represent all the churches in the world, the names of the seven cities being no more than an arbitrary method of distinguishing the several classes of condition, in one or other of which all churches are to be found. The words of the original he will have to be interpreted with the same unvarying meaning—if we understand him well—and the same symbol, or figure, is always to be interpreted in the same way. Local and particular meanings are ever to be rejected. Lebanon, for example, means *all* mountains. A day, in prophetic language, must be always (?) a thousand years, and the day of Judgment will last through a thousand years, in which dread millennium mankind themselves will be able to take part in the last judgment, give their *verdict*, and be sure that justice is done to everybody. Dr. Glasgow, however, lays down his own canons, and so copiously expounds his principles, that the reviewer might, unawares, do him an injustice by attempting to set them forth. They are original and novel, and are carried out so fully that whatever may be thought of the exegesis, the volume, consisting of from six to seven hundred full octavo pages, is itself a study. The Doctor conceives that the world we live in might be very much improved by taking down the mountains: "We might lose, indeed, much of Alpine grandeur, in climbing to look on which, with exciting admiration, so many tourists lose their lives, but we would gain more in beauty than we lost in

grandeur—the gentle undulations of hills adorned with vine terraces, gardens, orchards, and villas, would immensely more than overpay, even in the article of terrestrial beauty, all that we gain from granite ridges mantled in clouds, and crested with eternal snows.

"Rocks upon rocks in dire confusion hurled,
A rent and formless mass, the rubbish of a world."

The Leisure Hour: 1872. *The Sunday at Home*: 1872. London: Religious Tract Society.

THE patronage which the public has extended to these favourite periodicals is more than justified by their ever-increasing excellence. We know of none which, in all points, equal them. The copiousness and variety of the contents of the volumes before us we cannot pretend to give an adequate idea of, but we may specify a few of the prominent features in each. The *Leisure Hour* has some twenty biographical sketches, which include, among other well-known names, those of Mr. John Bright, Dr. Döllinger, Gustave Doré, Dr. Alexander Keith Johnston, Baron Liebig, Dr. Norman Macleod, Ary Scheffer, Sir Walter Scott, Professor Tyndale, and Professor Wilson; several tales and historical narratives; sketches of men and things, at home and abroad, derived from personal observation; information on science and natural history; poetic pieces, and a large number of miscellaneous articles. In the *Sunday at Home* the poetical element is still more prominent, the pieces being largely of a devotional character, and including a series of hymns to Christ by Lord Kinloch. Here, too, biography is a principal feature, Dr. Angus, Admiral Coligny, Sir Francis Crossley, the Rev. William Ellis, Lord Mayo, and the Bishop of Lincoln being among those whose lives are summarily traced. Dr. Stoughton contributes a series of interesting chapters on the religious history of France in the sixteenth and seventeenth centuries. "Bede's Charity," by the author of "Jessica's First Prayer," and other narratives and sketches, biblical expositions, "Sabbath Thoughts," and "Pages for the Young," are also among the articles which make up the contents of this interesting work. The illustrations in both volumes are numerous and well executed.

Disciple-Life. By the Rev. D. MACCOLL. Glasgow: James Maclehouse.

THOSE who have read Mr. Maccoll's "Work in the Wynds" will not have forgotten the story which he there narrates of the moral transformations wrought among some of the most degraded of the Scottish poor by the preaching of the Word. In this volume they will obtain some insight into his method as a teacher of divine truth, and may infer not a little as to the secret of his success. "Disciple-Life" exhibits, as few books do to the same degree now-a-days, a profound acquaintance with the Scriptures—a familiarity which has so penetrated the author's mind and thoroughly imbued his thoughts, that, after reading these pages, we have the impression not so much that Scripture has been cited to illustrate or enforce certain ideas, more or less ingenious, which owe their origin to the author as that we have been listening to one who has sat silent so often and so completely beneath the utterances of the sacred oracles, that he is able to discern meanings, to trace analogies, and to bring forth truths which even students of the Bible pass, for the most part, unobserved. We have here the most prominent scenes in the life of our Lord contemplated in their relation, first, to his earliest disciples, and then, through them, to the spiritual life of his disciples in all time. "The life of the first disciples," says Mr. Maccoll, "becomes thus part of the teaching we need. By representative cases we see how this and the other soul is affected still, when brought into relation with Christ. These disciples, with all that surround them—Pharisees, publicans, Greeks and Romans, Jews and Samaritans, men and women and children—become part of our Lord's teaching, as much as his miracles. They are signs full of meaning; illustrations such as, in other forms, accompany the instructions of a chemist or teacher of natural science. Thus we get doctrine, not only in abstract perfection, but in imperfect embodiment, as we find it in ourselves. We see how faith and unbelief work; how this and the other element of character, allied or alien to Christ, may be developed; and thus we get to school with Christ, among those that had the first lessons, and remain our monitors through all time."

Evangelical Alliance.

"We are all brethren, one of another, because God by the same testament calls us all to the same inheritance. Our Father has not died without a testament; open it, read it, and see. . . . We are brethren; let us, then, cease from disputes."—*Augustine.*

GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS TO BE HELD IN NEW YORK, OCTOBER, 1873.

The following official communication has just been received:—

Office of the Evangelical Alliance,
38, Bible House, New York, January, 1873.

THE EVANGELICAL ALLIANCE IN THE UNITED STATES OF AMERICA TO THE SISTER ORGANIZATIONS IN GREAT BRITAIN, CANADA, GERMANY, FRANCE, SWITZERLAND, HOLLAND, BELGIUM, SWEDEN, NORWAY, DENMARK, TURKEY, GREECE, INDIA, AND OTHER COUNTRIES.

Grace, mercy, and peace from God our Father, and from the Lord Jesus Christ, be with you all.

Earnestly desiring fellowship with all that in every place call on the name of Jesus Christ our Lord, both theirs and ours, we invite you to attend, by your delegates, a General Conference of the different Organizations of the one Evangelical Alliance, to be held in the city of New York, commencing October 2, and continuing till October 12, 1873.

We need not explain to you how it was that we were obliged to abandon the projected Conference in the same city two years ago. The very circumstances which prevented delegates from coming from two of the great nations of Europe, whom we are desirous to see represented here, makes us the more anxious, now that hostilities have ceased, to do all in our power to unite, in spirit and in work, Christians of all countries.

Not long ago there were misunderstandings and difficulties between this country and that European country with which we are most intimately connected by language and literature. These have been happily terminated by an arbitration constructed in the spirit of the religion of love and peace—an arbitration which constitutes an era in the history of Christian civilization. Remembering our descent from the nationalities of Europe, we esteem it an honour to have a visit from the representatives of the land of our forefathers. Historically, Christianity has come through you to us, and we long for a closer connection between Christians of the old world and the new. The errors which have marred the usefulness of the churches, such as infidelity and rationalism on the one hand, and superstition and ritualism on the other, have not sprung up indigenously among us, but have been transported from the other side of the Atlantic; and we wish Evangelical Christians from other lands to assist us in contending with them. It may also not be uninteresting or unprofitable for you to inspect for yourselves the way in which religious life is developed in the United States; and we are most anxious to see you face to face, and to hear from your own lips what God has done for you and by you.

At this Conference we hope to promote the desire for a closer union among Christians, to remove obstacles out of the way of their co-operation, to lead them to combine in prayer, praise, and evangelistic work, and thus to exhibit the essential unity of the body of Christ.

We propose soon to issue a programme of our intended proceedings, from which it will be seen that papers are to be read and addresses delivered by competent persons—ministers and laymen, scholars and philanthropists, from various countries—on all the questions discussed in the present day in the Church of Christ, and bearing on the spread of truth and the suppression of error and vice. By a division into sections in the reading of the most elaborate papers, space and opportunity will be found for instruction and discussion on special topics in which individuals and portions of the Church are deeply interested.

Urgently pressing upon your favourable consideration our invitation, given first through our esteemed brother, Dr. Schaff, our representative, and now, in this letter, we ask you specially to join us in prayer that He who disposes all events, and has promised to be

present with His people alway, may bring your delegates to our shores in health and peace, and fill all hearts with His love at our meeting.

Yours in Christ, our common Lord and Saviour,

WILLIAM E. DODGE, President.

THOMAS D. ANDERSON,	W. IVES BUDINGTON,	Hon. Secs.
HERVEY D. GANSE,	J. IRENÆUS PRIME,	
H. B. RIDGAWAY,	PHILIP SCHAFF,	
NOAH HUNT SCHENCK,	JOS. P. THOMPSON,	

DIRECTIONS TO DELEGATES.

1. Delegates who desire to be entertained during the Conference, from October 2 to 12, are required to send their name and address to the office of the Alliance in New York, 38, Bible House, on or before May 1, 1873.

2. Arrangements for a reduction of fare of ocean passage to New York and back, available for one year, to delegates duly elected, have been made with the following Transatlantic Steamship Companies: The White Star Line, sailing from Liverpool every Thursday (20*l.* 8*s.*, or 100 dols. gold, for round trip). The Anchor Line, sailing from Glasgow every Wednesday and Saturday; from Londonderry every Thursday and Sunday (eighteen guineas for round trip). The North German Lloyd, sailing from Bremen every Saturday; from Southampton every Tuesday. The Hamburg Line, sailing from Hamburg every Wednesday; from Havre every Saturday. The General Transatlantic Company, sailing from Havre every other Thursday; from Brest every other Saturday. (The two German and the French lines deduct 25 per cent. from their regular rates for first and second cabin passage.)

3. To secure the advantage of reduction, a certificate of election, signed by the Secretary of the Branch Alliance to which the delegate belongs, must be presented to the Steamship Companies, and a place engaged several weeks or months before the intended departure.

4. The following is the form of a certificate to be filled out by one of the Secretaries, and will be respected by the above-named Companies:—

"This is to certify, that ..... is duly appointed a delegate to the General Conference of the Evangelical Alliance, to be held in New York, from October 2 to 12, 1873, and as such is entitled to the reduction of fare for the ocean passage to New York and back, according to agreement of..... Steamship Company with the American Branch of the Alliance.

Signed by

....., Secretary.

.....Branch of the Alliance."

New York, January 10, 1873.

Dear Brethren,—I have the honour to send to you the accompanying invitation to the Sixth General Conference of the Evangelical Alliance, which, according to previous agreement, is to be held (D.V.) in this city October 2 to October 12 of the current year, and to request you to publish this invitation in such papers and with such additions as you may deem proper. We wish it to reach all the friends of the Evangelical Alliance. I have also the great pleasure, in the name of the Evangelical Alliance of the United States, to extend to you, and to the officers and councillors of your organization, a cordial personal invitation to honour us with your presence and co-operation at the approaching Conference. Hoping to hear from you at your earliest convenience,

I am, most truly yours,

PHILIP SCHAFF, Acting Secretary.

To the Secretaries of the British Organization.

WEEK OF UNIVERSAL PRAYER.

In the summer months of last year, the annual invitation to Christians throughout the world to begin the new year with a Week of United Prayer was drawn up, and approved by the European and American Branches of the Evangelical Alliance. After receiving the signatures of the representatives of these branches, it went forth first to the most distant countries and missionary stations, and then throughout Europe, where it was translated into different languages. By the end of the year it had run the circuit of the world, and the subjects on which Christians were agreed touching the things they would ask from their Heavenly Father, through the mediation of the one Lord and Saviour, were known throughout Christendom. The January Week of Prayer for 1873, to which so many Christians in different lands looked forward with devout and joyful anticipation, has passed; but it has left in many places and among many people the most blessed evidence of having been a season of spiritual profit, of religious awakening, of happy communion,

"and a time of refreshing from the presence of the Lord." We proceed to furnish some particulars of the observance in this country and abroad, so far as information has already reached us.

LONDON.—Morning meetings were held daily, both at the West-end and in the City. At Willis's Rooms, St. James's, the services were presided over successively by the Rev. William Haslam, M.A., the Hon. Capt. Moreton (in the unavoidable absence of the Rev. Luke Wiseman, M.A.), the Rev. Thomas Binney, D.D., the Rev. John Cumming, D.D., the Rev. Francis Tucker, M.A., and the Rev. William Pennefather. Appropriate portions of Scripture were read by the Rev. Dr. Angus, Rev. J. Thain Davidson, Rev. Dr. Nolan, Dr. Davis, Rev. George Martin, and the Rev. William Gibson. Various clergymen, ministers, and others took part in the meetings, which were largely attended, sometimes crowded, and marked by a serious and devout spirit throughout. In the City, the largest room of the London Tavern was daily filled, sometimes to overflow, from one to two o'clock, with City men of influence and eminence, some of whom occupied the chair. Short addresses on various subjects in harmony with the occasion were delivered by the Rev. W. G. Lewis, Rev. W. Pennefather, Rev. Archibald Macmillan, Rev. Adolph Saphir, Rev. Clarmont Skrine, Rev. G. T. Perks. It was indeed gratifying to see so large a number of bankers, merchants, lawyers, and others leaving their counting-houses and offices at the busiest part of the day, and in the centre of commerce, to enjoy a brief season of united prayer, in concert with Christians meeting for the same object all over the world.

BLACKHEATH.—The arrangements for the Week of Prayer at Blackheath were made by a committee of ministers and laymen, for which Lieut.-Colonel Brooke acted as Secretary. The meetings were held each day at the Alexandra Hall, at nine o'clock A.M.; thus enabling business men to remain for the whole or part of the hour, and those who wished it, to attend the London meetings. Two laymen presided, and four ministers, during the week, all representing different denominations, and the Secretary previously arranged with selected persons of the various churches to engage in prayer each morning. The subjects of the Alliance were strictly adhered to, and a portion was taken at a time by each person who prayed. The attendance was very good indeed, better than the last year and the preceding, and a warm devotional spirit pervaded the meetings. Brief addresses were given by those who presided, more as leading to the subjects of prayer than as speeches; and short passages of Scripture were frequently read during the intervals of prayer, in addition to suitable hymns. It was felt by all that the union of Christians was the true and scriptural mode of joining in prayer, and gave a foretaste of the everlasting blessedness when prayer shall be exchanged for praise.

BEDFORD.—The attendance at the daily meetings was very large in the various places of assembly; all denominations cordially joining in the observance of the Week of Prayer. The Secretary of the Alliance, by invitation of the committee, was present at the meeting on Wednesday evening, and gave an address, specially referring to the indications of the Divine blessing in various countries, bestowed in answer to the prayers of the children of God in previous years.

CHELTENHAM.—The Week of Prayer has been greatly blessed in this town, in promoting harmony and union among the different sections of the Christian Church. The daily meetings were never so largely attended as this year. In the evening, multitudes assembled in the large Town-hall, sometimes more than the room could hold. The Rector of Cheltenham, with other clergymen and ministers of various Evangelical denominations, took part in the services, which were of an exceedingly devout, earnest, and interesting character. The desire was expressed that an additional meeting for united prayer should be held on the Monday following, when again the large hall was densely crowded, and the Secretary of the Evangelical Alliance attended by invitation, and gave a short address on the work of God and the progress of the Gospel in different lands. The objects of the Alliance in promoting Christian union and awakening a deeper sympathy with our foreign brethren has been considerably assisted by these meetings.

NOTTINGHAM.—Large and gratifying meetings have been held in this town during the Week of Prayer. The absence of the late esteemed President of the Nottingham Branch of the Alliance, Colonel Holden, of Nuttall, was greatly felt, and affectionate allusion was made to him and to the services he rendered to the cause of Christian union. Christians of all denominations heartily joined in the devotional services, and the spirit of prayer was graciously poured out upon the assemblies.

LIVERPOOL.—The hall in which the meetings were held during the Week of United Prayer has been crowded. Heaven was very

near indeed. The chairman one day could scarcely dismiss the meeting; and on the Saturday there came an application to continue the meetings during the following week, but it was not thought well to do so without consulting the committee.

BRIGHTON.—There are few towns where the Week of Prayer has been so uniformly observed as in Brighton. From the first year, when invitations were sent out to gather the Church of God together in united prayer, Churchmen and Nonconformists have come together here, to begin the year at the Throne of Grace, with humble confession, and fervent prayer for each other; but on no former occasion has this been so fully enjoyed as during the week just ended. We have had more meetings than on previous years, and very full attendance throughout. In some cases—as in the Royal Pavilion meetings—large numbers who tried could not get in; and, what to us was a new thing, we heard the voice of Presbyterian, Congregationalist, and Baptist, leading the prayers of the people in one of our established churches. So fervent were the supplications, and hallowed the services of the week, that we are looking for results, which we trust largely to reap during the year. As a kind of appendix to this hallowed week, the ministers invited their friends to a "Christian *conversazione*," held in the Royal Pavilion on Tuesday evening, January 21, when some fifteen or sixteen ministers and their congregations mingled in Christian converse and prayer. During the evening the Rev. James Davis, who kindly came from London to do so, gave a most interesting address on the "Week of Prayer," and at other stages of the meeting other stirring addresses were given by local ministers, altogether producing an effect which we believe will never be lost.

OLDHAM.—A clergyman writes: "Our meetings during the Week of Prayer, observed for the first time in this town, were a great success. The number of persons present might not be considered great for other large towns, but for Oldham we thought it very good. The meetings in the evening were attended by from 250 to 350 persons, those in the morning from 70 to 80. I believe God was with us."

BELFAST.—The Week of Prayer, which commenced with the 5th and ended with the 12th ult., was very generally observed by the Evangelical Churches in this town and neighbourhood. The meetings were held in upwards of eleven churches, and the attendance, when the weather was favourable, was large, larger than for years past. We believe that much prayer in sympathy with the supplications of the Universal Church was offered in the closet and in the family. Of one thing we may speak confidently—there was evidently, in all our meetings, an earnestness, approaching expectation of blessing, which indicated a preparedness for a greater outpouring of the Holy Spirit than our Church has yet enjoyed. The people's prayers are now before the Lord; may it please Him to return and bless His weary heritage.

ROSCOMMON, ATHLONE, NEW ROSS.—Very gratifying letters have been received from these places, reporting good meetings, in which Churchmen and Dissenters united, and much blessing appears to have been enjoyed.

JERSEY.—All our meetings have been well attended, and the interest in them deep and the influence great. On Sundays we had between 300 and 400 persons present. At the closing meeting there were at least 500 persons, and it was very impressive and interesting.

WEEK OF PRAYER ON THE CONTINENT.

PARIS.

The Week of Prayer this year will be especially memorable from the fact that M. Hyacinthe Loyson ("le Père Hyacinthe") took part in the opening and closing meetings, the one at the Chapelle Taitbout, the other at the Oratoire. It was the first time that he had publicly spoken in France since he left his convent in 1869. No less than eleven or twelve hundred people were at the chapel, and probably over two thousand at the church. Reports of his address have appeared in French and English journals, and doubtless been read by Christians in Great Britain. M. Loyson gladly meets us on the platform of our common faith in Christ, while he is careful to maintain that he remains "a Catholic and a priest," all appearances and arguments to the contrary notwithstanding. He is, doubtless, faithful to what light he has, and we may hope and trust that he may yet be the leader of a movement which, whatever name it may bear, will emancipate souls from Popery, and bring them in simple faith to Jesus Christ.

The other meetings, held every evening in one place of worship or another (besides smaller meetings in the afternoon), were not without life and interest. The attendance was good, considering the fact that the Week

of Prayer has not as yet awakened much general interest among the pastors and people here. The Week of Prayer has its own Christian public, and that public has shown no diminution in numbers or earnestness this year.

LYONS.

The meetings were held alternately in the German Lutheran Church and the Chapel of the Evangelical Free Church. The attendance was more than ordinarily good, and there was a very cheering warmth and earnestness about all the proceedings. The prayers were short and numerous, devout and to the point, the singing was hearty, and the addresses of the presiding ministers spiritual and suggestive. It is a matter for much regret, that, with one exception, the pastors of the National Reformed Church keep entirely aloof from these interesting and encouraging meetings for united prayer.

The new English Church was opened for divine service on Christmas-day. It is a handsome and commodious building, and has been completed at the expense of friends of the late Mr. Edward Milsom, of Lyons, so well known for his efforts in the cause of Evangelical Protestantism in France.

NEUFCHATEL.

The meetings for prayer in this town have been numerously attended, and much blessed. They were held not only here, but in various other places of our canton. The greatest harmony prevailed at these meetings between Christians of various denominations. The meetings which were held in the National Church, were presided over by a member of the Free Church, and those held in the chapels of the Free Church by one of the National Church. We look for great blessings as the result of this Week of Prayer.

GENEVA.

We have had two meetings daily, the first at three and the other at seven in the evening, in various localities—the Casino, the Hall de la Rive Droite, and in the Churches de la Madeleine, de l'Oratoire, and de la Pelisserie. Everywhere the meetings have been well attended, and fervent and numerous prayers have ascended to the Throne of Grace. We have kept as much as possible to the suggested programme of the British Organization, which had been widely circulated in the French language by the Central Committee of Neufchâtel. One of the journals of our city (*Le Bien Public*) wrote with regard to the meetings: "A truly Christian large-heartedness has pervaded all these numerously-attended and most interesting and edifying meetings during the week. Christians comprehend every day more the truth, that, though divided in various sections, they constitute but one and the same Church, and that they must unite in order to resist the common enemy that assails every religious truth and faith."

To-day (Jan. 12), at three o'clock, this hallowed week has been closed by a meeting of the Evangelical Alliance in the Salle de la Rive Droite, which was crowded to excess. After addresses and prayers for one hour, a number of the people remained to partake of the Lord's Supper, the celebration of which occupied another hour. Oh, the rich blessings which we have received in that hour! May the Author of every grace make them fruitful in every heart!

LAUSANNE.

Our daily prayer-meetings have been remarkably well attended, and, through God's blessing, have been distinguished throughout by a spirit of deep earnestness, devotion, and fervour. We feel confident that the Lord, who has promised to hear the prayers of two or three who agree in asking, will, in His own good time, answer the supplications of His redeemed people, who in universal concert lift up to Him their voices in all parts of the world.

One great blessing has descended upon us even during these meetings. The union of Christians, the spirit of the Evangelical Alliance, has been sensibly strengthened among the various denominations. The dissensions which led in 1845 to the establishment of the Free Church, had left in the hearts of the pastors of the National Church a certain coldness towards their former colleagues, who had separated from them, and thereby greatly injured the cause of the Evangelical Alliance. But about four years ago Rationalism, which calls itself here *liberal Christianity*, raised its head and voice among us by means of public conferences, pamphlets, and the public journals. Its bold attacks against the great truths and facts of the Divine revelation, convinced every true Christian of the necessity of a closer union among themselves against their common adversaries; and from that time there has been established a cordial union among some of the national pastors and brethren of other churches.

This year a further advance has been made to Christian union. One of the churches of the town has been offered to us for one of our meetings, and numbers of the National, the Free, the Wesleyan, the Mora-

vian Church, and others, have taken part in the devotional exercises.

The meetings were closed by the celebration of the Lord's Supper, administered by pastors of four different churches. This last solemnity has left a deep impression upon the Christians of Lausanne. One must have passed, like we have done, through years of controversy, of coldness, of estrangement and distrust, fully to comprehend the extreme joy and gratitude which these tokens of Christian union have produced.

At the meeting which was devoted to prayer for the advancement of the kingdom of God in the world, and especially in heathen countries, a very interesting circumstance was mentioned by the presiding pastor, M. Germond, who, after thirteen years of missionary labour among the Basutos in South Africa, has returned for a short time to recruit his health, and to visit his family and friends at Lausanne. He remarked, that just a year ago, at the same hour, he presided at the prayer-meeting in the small chapel of his station. A candle gave scarcely light enough to read the Bible; the room was crowded with native Christians, and one after the other rose to offer in a few words his prayer of thanksgiving and supplication to the Lord, to whom, at the same time, similar prayers were offered by His people in all parts of the world.

I may add, that in several places of our canton the same progress in the spirit of brotherly love—a precious fruit of the Evangelical Alliance—has been observed.

BERLIN.

We look back upon the week just closed with deep gratitude to God, who has again so richly blessed both our public and private prayer-meetings. Our three public meetings were never before so numerously attended. It was indeed a gladdening sight to see the crowd of Christians wending their way, on the evening of Jan. 7, to the hall of the Moravian Brethren in the Wilhelmsstrasse. Long before the hour of commencing the service the long hall was so crowded that a great many persons had to stand, and a still larger number were obliged to return home, unable to gain admittance. Soon after seven o'clock, her Majesty the Empress of Germany arrived. She was received at the entrance by Count Eglofstein, the president of the Alliance, by one of the Moravian pastors, and by Professor Dr. Messner, the Secretary of the German Branch. Her Majesty said that she had felt the desire to maintain and to manifest her sympathy and connection with the Evangelical Alliance, and with this January Week of Universal Prayer, and although she was prevented from attending them all, she had wished to be present at least at one of them.

The other meetings were not less numerously attended, and the addresses and prayers, inspired by the great ecclesiastical events of last year, as well as by the afflicting religious and spiritual destitution of Berlin, were especially fervent and devout. A number of the most eminent Berlin pastors took part in the meetings. A great and sensible effect was produced upon all present by the addresses of Pastors Kraft and Vorberg, who gave a faithful description of the religious and social condition of the working classes outside the gates of Berlin, among whom they labour. Surely every Christian heart must have been stirred up to the firm resolve, by prayer and individual labour, to mitigate the frightful social and spiritual evils from which we suffer in Berlin.

STOCKHOLM.

During the autumn, we have had two committee meetings and two social Alliance meetings at the houses of two of our friends. At the last meeting, Dec. 16, I read your letter and proposals at the *united** prayer-meetings during the first week of January. Your suggestions were adopted, and it was decided to apply for the use of several churches and halls. Favourable answers were received. Arrangements were made to hold the meetings alternately in the Bethel Chapel (Baptist) and the Sailors' Chapel (Lutheran). The Moravians had offered us the use of their place; but the condition imposed, that only members of the Lutheran Church should engage in the devotional exercises, was considered by the Lutherans in our committee so much opposed to the spirit of the Evangelical Alliance, that the offer was declined.

The meetings were seasons of refreshing and Christian enjoyment, and were well-attended by Christians of various churches. I, for my own part, was thankful that at one of those meetings an opportunity was afforded of explaining the principles and true objects of the Evangelical Alliance, and publicly denying the misrepresentations and wrong

* In previous years, prayer-meetings were held in the chapels and churches of the various denominations, which were almost exclusively attended by their own members; this year, for the first time, *united* prayer-meetings were held.

impressions which prevail with regard to it in certain quarters, and which are studiously disseminated among the congregations. It is not easy for people to undertand that the Alliance is simply a union of Christian individuals, when they have been told that it aims rather at a union or amalgamation of churches, or that it is the formation of a new church upon the ruins of all others. Many people are afraid of its very name; for they have been told that in the Alliance any and every doctrine, view, and opinion is considered to be of the same value—that is, in reality, of none at all. Many strict Christians think that the Alliance paves the way for the unopposed advance of adult baptisms and other isms—a misconception arising perhaps from the circumstance that the Dissenters were almost the first in Sweden to lay hold of the principles of the Alliance, and were largely represented in the committee. For these reasons, I repeat it, I was most thankful to God that such a splendid opportunity was offered for correcting rash and false opinions on every side, and to vindicate the truly catholic spirit, principles, and objects of the Alliance.

Besides these meetings, arranged by the Alliance Committee, there were other meetings, held each evening, in various places. A section of the Lutherans had special sermons during the week at two churches. One of their pastors remarked, in disappointment, "They have changed the 'Week of Prayer' into a 'Week of Sermons.'"

The Week of Prayer has been observed in many parts of Sweden, and whatever I hear of interest regarding it, I will communicate to you later. One glorious fact remains, after all, that, whether by the preaching of the Word or by the outpouring of Christian hearts in earnest and believing prayer, the Gospel seed has, during that week, been sown in hundreds of places in Sweden, and troubled hearts are seeking and finding rest for their souls in the Lord. But oh, for a richer outpouring of God's Holy Spirit; for a more abundant measure of long-suffering and Christian love; and for the gift of perseverance and the fruits of holiness!

AMSTERDAM.

There is but one feeling and opinion among the people of God in this city, and that is, that, although the Week of Prayer has been observed here for a large number of years, on no former occasion have these meetings been so much blessed as in this present year. The arrangements, also, were different from those of former times; while formerly they were all held only in one place, this year they took place in various churches—Reformed, Lutheran, English, and Scottish. Another encouraging feature was, that while in past years the clergy had stood aloof from the movement, this time they joined it most cordially, and a number of the most eminent ministers, belonging to the Established, Reformed, Free Reformed, and the Lutheran Churches, took an active part in the meetings, the lay element being at the same time equally well represented, and that—a singularly pleasing feature—*of all classes, high and low*. The attendance surpassed the boldest expectations, for even large churches were found well filled on the occasion. Apart from this united movement, the Week of Prayer was observed in other circles and places, and all testify to having experienced seasons of refreshing.

We have reason to thank God and take courage, for the Lord hath given tokens of mercy and judgment before our eyes.

Another Christian friend also sends us an account of the observance of the Week of Prayer in this city, mentioning especially the visible heart-stirring effect of a powerful address and exhortation by Pastor de Graaf.

ROME.

This year, Christians have taken advantage of the religious freedom now enjoyed in this city, to keep the Week of Prayer with their brethren in all lands. Meetings were held every evening for the English in the Vicolo d'Alibert, Via Babino, and for the Italians in the Presbyterian Church outside the Porta del Popolo. A correspondent writes to us: "The Italian meetings were well attended, and on Sunday evening the room was crowded. The English meetings, likewise, were well attended. The addresses were most judicious on the chosen topics, and very fervent prayers were offered. All rejoice in the religious liberty now possessed by the Roman people, and feel that great devotedness and activity, in dependence upon the Holy Spirit, are needed, that the most and best may be made of the present opportunity.

CHRISTIANIA (NORWAY).

I am happy to inform you that we have had a very happy and refreshing time during the Week of Prayer. The meetings were well attended, and many fervent and touching prayers were offered. Members of the Free Church and Lutherans united with us, and a blessing manifestly attended the meetings.

MEETING OF THE COUNCIL.

The monthly meeting was held on Monday, January 20th; Major-General Burrows in the chair. After reading the Scriptures, prayer was offered, and the minutes of the previous meeting were read and approved.

The Secretary communicated the lamented death of the Rev. John Tod Brown, one of the earliest members of the Alliance, and who in the previous month had been elected a member of the Council.

The following persons were unanimously admitted to membership:—Joshua Williams, Esq., M.D.; Henry Willmott, Esq.; Mrs. Osborne; Mrs. Charles Wilson; Miss Foy (all of Cheltenham); and George Schofield, Esq., Oldham.

WEEK OF PRAYER.

The Secretaries presented numerous reports on the observance of the January Week of Prayer, received from various parts of the United Kingdom and from different countries in Europe. The communications were of a most gratifying character, indicating the increasing interest taken by British and foreign churches in this annual Week of United Prayer. The attendance at the various meetings appears to have been larger than in previous years, and the observance more extensive throughout the different countries. In several instances there is reason to believe that the Divine blessing has been graciously vouchsafed, both in the increase of union and co-operation among the followers of our one Lord, and in the spiritual awakening and conversion of some who, up to that time, had been living without God and without hope in the world. Extracts from the communications already received appear in another part of this Magazine.

DONATIONS TO THE SOCIETY.

The Secretary reported that special contributions had been received in reply to an appeal sent to various members of the Alliance at the commencement of this year. The names and donations, amounting to 107*l.*, were read, and it was ordered that the sums be acknowledged in the next number of *Evangelical Christendom*, with the best thanks of this Council to the contributors for their valuable aid.

VISITATION OF THE PROVINCES.

The Secretary reported that he had visited and addressed meetings in Bedford, Birmingham, and Cheltenham. At the last-named town valuable aid was rendered by the Baron and Baroness de Ferrières, at whose house a drawing-room meeting was held, to which the members of the Alliance and others interested in the subject of Christian union, were invited. Several new members were added to the Cheltenham Branch of the Evangelical Alliance, and warm sympathy was expressed with its objects and work. The Council instructed the Secretary to convey their acknowledgments to their esteemed friends, the Baron and Baroness de Ferrières, for their hospitality and kind services rendered on this occasion.

PERSECUTION IN SERVIA AND AUSTRIA.

[To the Rev. Dr. Schmettau.]

Vienna, December 16, 1872.

My dear Brother,—Accept of my best thanks for your letter of the 21st November. Permit me to limit myself to the expression of my regret that your Council could not resolve on making an attempt, at least, towards bringing the Gospel near to the vast masses that will be gathered here at the forthcoming Exhibition. *Faute de mieux*, I hope their suggestion will be carried out, and I should think, that under the circumstances, it will not be found very difficult to obtain the use of some of the Protestant churches and school-rooms for religious services.

The following communication has lately reached me, from my depositary at Belgrade. I think there cannot be more suitable parties before whom to place it than your Council. I submit the case, and leave it entirely with them. The communication reads as follows:—

"What these poor people [the Nazarenes in Hungary, chiefly in the southern district] have to suffer is really terrible. A man of the name of Lazar Bojević, at this place [Tregh], lost his grandchild six months ago, and as he had it buried without the presence of the Servian pope (or priest), he was fined 100 florins. He not being able to pay this amount, they took his horses out of his stable and sold them. A second and similar case has lately occurred, and he is now required to pay a fine of 200 florins, which will reduce the man to beggary. On my advising him not to put up with this, but to bring the case before the higher authorities, he answered, it had never been the usage of the saints to go to law, but rather to suffer in patience. Only one year ago this man and his son were sent to prison for their religious convictions. Occasionally a Bible was hung round their necks, and they were thus walked round the market-place, and then sent back to gaol again. It is really desirable that the case be represented

to the proper parties, in order that a stop may be put to great injustice. At the present time, when the Hungarian Government is taking a stand against the agitation of the Servian party, something might be effected at Pesth, all the more as the circuit judge would not even give an acknowledgment of the receipt of the fine exacted. You would greatly oblige us if you would do something in the matter."

You are probably aware the Nazarenes are a sort of Baptists, in Wurtemburg and Switzerland, often called *Frölichianer*, largely connected with America also. They are, if I may use the barbarism, "Lutheran Baptists," *i.e.*, Baptists believing in regeneration by baptism. Some people think them extremely illiberal and narrow-minded, but they are serious and consistent in their profession, and throughout Hungary their moral reputation is excellent. Of late years, they have been growing like mushrooms, and they now number many thousands. They refuse to swear, and also to render military service, and it is particularly this latter circumstance, I believe, that makes their case difficult in Hungary. This is my impression, gained in an interview with Mr. Deak, at Pesth, which I had last summer. But there is undoubtedly much nobleness of feeling among the Magyar people, and although they do not see their way clear, they instinctively feel that gross persecution is an anomaly in their constitution. For the present, in reply to the above letter, I have strongly advised the injured party to imitate Paul (appeal unto Cæsar).

Yesterday, one of our Sunday-schools, in one of the suburbs of Vienna, at which from forty to fifty children attended, was closed by order of the authorities. The same thing occurred about six weeks ago, at Esseggy, in Slavonia. In both cases, the laws referring to secular or common day-schools, applied to Sunday-schools, *i.e.*, a teacher's licence, etc., etc., was required. In the latter case, I have advised an appeal to the higher authorities. Truly, religious liberty in these countries is as yet little known.

SUBSCRIPTIONS RECEIVED DURING LAST MONTH.

Countess of Aberdeen, 2*l.*; Colonel Lawe, 10s.; Rev. W. Brailey, 5s.; Henry R. Bramber, Esq., 1*l.* 1s.; Thomas Blandford, Esq., 5s.; Lord Radstock, 1*l.* 1s.; John Gordon, Esq., 1*l.* 1s.; Bath Subscriptions, per Mr. R. O. Heywood, 13*l.* 5s. 11d.; J. Rowley Hill, Esq., 5*l.*; Mrs. Chadwick, 10s.; Rev. George Scott, 10s.; P. Cator, Esq., 1*l.*; Brighton Subscriptions, per Miss Packham, 5*l.* 5s.; Rev. James Towers, 1*l.*; Joseph Moore, Esq., 1*l.* 1s.; Rev. W. Lewis, 10s.; William Furguson, Esq., 1*l.* 1s.; Templemore Subscriptions, per Rev. Matthew Kerr, 3*l.* 5s.; E. E. Heathfield, Esq., 10s. 6d.; Rev. C. Evans, 1*l.* 1s.; Mrs. Sharpe, 10s.; Miss S. Moody (two years), 1*l.*; Miss Appleton, 1*l.* 1s.; R. Worsley, Esq., 5s.; W. Smyth, Esq., 10s.; Colonel Kemys-Tynte, 10s. 6d.; Mrs. Edmonds, 1*l.*; T. E. Carter, Esq., 1*l.*; Arthur H. Heywood, Esq., 5*l.* 5s.; Rev. A. H. McTier, 10s. 6d.; Mrs. C. Elliott, 10s.; James Mathieson, Esq., 2*l.* 2s.; Rev. Samuel Shoobridge, 2*l.*; Alloa Subscriptions, per Rev. Alexander Bryson, 7*l.* 18s.; Rev. J. Blackmore, 10s. 6d.; Rev. William Box, 5s.; Rev. C. Williams, 5s.; Miss Hodgskin, 5s.; Mrs. Groom, 10s.; Lady Valiant, 2*l.*; Arthur Ellis, Esq., R.N., 10s.; Mrs. Gibson, 1*l.* 1s.; William Brigg, Esq., 10s. 6d.; Rev. M. Cranswick, 10s.; R. C. Allen, Esq., 10s.; Col. the Hon. Strange Jocelyn, 2*l.*; Rev. Henry Burton, 10s. 6d.; Miss Wilson, 10s.; Cheltenham Contributions, per Baron de Ferrières, 13*l.* 12s. 9d.; Mrs. Tinne, 1*l.* 1s.; Mr. MacIanes, 1*l.* 1s.; J. W. Alexander, Esq., 5*l.*; Miss Mary J. King, 10s.; Rev. J. Atkinson, 2s. 6d.; Mr. William Condy, 2s. 6d.; Mr. John B. Rose, 2s. 6d.; Miss Hamilton, 4*l.*; Rev. G. G. Harvey, 5s.; Rev. G. G. Harvey (additional), 5s.; Rev. W. Bridge, 5s.; Miss Duncan, 10s.; Clonmel Subscriptions (additional), per Samuel Gordon, Esq., 2*l.*

BY COLLECTOR.

Colonel H. Smith, 1*l.*; George Williams, Esq., 1*l.* 1s.; E. J. Everett, Esq., 5s.; Rev. Dr. Rigg, 10s.; Colonel H. Foquett, 10s.; Mrs. Sargeant, 1*l.* 1s.; W. Willis, Esq., 10s.

CONTRIBUTIONS TO WEEK OF PRAYER FUND.

Marcus Martin, Esq., 1*l.*; Collections after Meetings at Cheltenham, 4*l.* 7s. 3d.; Edward Potts, Esq., 1*l.* 1s.; Collections after Meetings at Conway, 15s. 4d.; Collections after Meetings at Eastbourne, 1*l.* 4s. 8d.; Collections after Meetings at Newton Abbot, 13s.

SPECIAL CONTRIBUTIONS.

The Council return their sincere thanks for the following Contributions, sent in reply to a special appeal made by the Secretaries in aid of the funds of the Society:—

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